



THE CONGREGATIONALIST AND CHRISTIAN WORLD

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23 September 1905

Number 38

*Shall Ill-gotten Gains be Sought for Christian
Purposes*

Dr. Gladden's Speech before the American Board

*The American Board at Seattle and Experiences
En Route*

Rev. A. E. Dunning

The Germans in China *Rev. Arthur H. Smith, D. D.*

Summer Religion for the City Child *Rev. S. H. Cox*

The Obedient Son (concluded)

Rev. C. M. Sheldon, D. D.

The Professor's Chair *Pres. Henry Churchill King*

Will the Church Win

Two Kinds of Ponies

Theodora R. Jenness

A story of Indian children

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New York

The Pilgrim Press
BOSTON

Chicago

The Daily Portion

BY ISAAC OGDEN RANKIN

Sept. 24. *The Righteous King.*—Ps. 72: 1-19.

In disappointment with individual monarchs and their character the highest thought of Israel was sure to busy itself with the ideal character of a king. As Jesus took the leaves and made them sufficient for the multitudes, the Spirit of God takes human experience and human longing and builds them up into prophecy. And so we use this inspired dream of a perfect earthly monarch to help our picture of the kingly Christ. *Thou art our King, O Lord, perfect in love and power; we thank Thee that Thou art also our Father and hast made us kings and priests in the earth. Help us to live the kingly life of love and joy as Jesus did and, as we share his kingdom, to be partakers also of his work.*

Sept. 25. *Faith Commended.*—Col. 1: 1-8.

Paul had no need of written lists of names for intercession; he had them written in his heart. Here was occupation for what we call "idle hours"—on shipboard, in travel, in prison, while he plied the needle on the black haircloth for the tents. Do we ever so use our "idle" time?

Sept. 26. *Fruitbearing.*—Col. 1: 9-17.

Paul was not content with the joyful news of faith. He wanted more faith and its results in service. So the father, when his son completes one year of school with honor, thinks of the new opportunities for which that year of work will become a basis and a help. There are no stopping places in the pilgrim's course, though there are stages of progress, rest and change.

Sept. 27. *The Reconciliation.*—Col. 1: 18-23.

Christ means something to many men—to Paul he meant everything. The keenest intellect of his time, the strongest will, he gave himself absolutely to Christ. Note that God in Christ brings all things back to himself. Never forget that Christ is the expression of the Father's everlasting love. We only know a little of the meaning of the cross—only a little even of its earth-meaning. What it means beyond our life we cannot know.

Sept. 28. *The Revelation in Christ.*—Col. 1: 24-29; 2: 1-5.

Note how Paul's thought moves in the realm of personality. The mystery of God—the Unsearchable—is revealed in the personality of a man. Our Christianity is not an allegiance to the Christ of yesterday or the Christ of the first century; it is an attachment and acquaintance with the living Christ of today.

Sept. 29. *Built up in Christ.*—Col. 2: 6-15.

The images crowd upon one another—walking, building, growing like a plant. We must be rooted in Christ before we can be built up. Remember Christ's own image of the vine and branches. Paul calls for an abounding thanksgiving.

Sept. 30. *Christian Freedom.*—Col. 2: 16-23.

The ground of decision in regard to all observances and self-denials is the freedom which we have in Christ. Others tried to make a narrow Church, Paul a broad one. There is no law of doing or refusing to do in the Church except the law of love, charity and service. And this law of freedom forbids us to judge our brother quite as much as it forbids us to hurt our brother by self indulgence.

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P. C. 122



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Number 38

Event and Comment

THE DEATH of Mayor Patrick Collins of Boston at Hot Springs, Va., last week, removes the most distinguished New England representative in civic life of Irish-Americanism, who rose from poverty and a state of friendlessness to high standing in the legal profession and a popularity with men of all races and religions such as few men in Boston's history have enjoyed. He had ably represented Boston in Congress, and the United States as consul-general in London, and had twice been elected mayor of Boston, whose finances he had administered honestly and conservatively. His appetite for knowledge was keen and his taste in style was of the best. Hence by steady, lifelong use of his time while rising from his early obscurity to his final fame, and in passing from the upholsterer's bench to the mayor's chair, he had given form and content to his speeches and official documents which few liberally educated men have surpassed. In his politics he was a conservative, individualistic Democrat of the Cleveland-Olney wing of the party. In religion he was a loyal Roman Catholic, promoting his Church's interests and ambitions, but mindful of the blessings of religious toleration which America affords. His history is one typical of America at its best, showing what opportunity may mean to one who rightly values it.

NOT ALL OF DR. DAWSON'S dates between now and the end of the year are filled with preaching and lecture appointments, but it will be desirable for churches wishing his services to communicate as speedily as possible with Rev. W. T. McElveen, Ph. D., of Boston, the executive secretary of the National Council Committee on Evangelism. He will seek to arrange for various communities in accordance with local desire and need. Dr. Dawson, after speaking at Seattle and Portland, will make his way east via the Canadian Pacific, pausing at Winnipeg and Toronto. Two cities in New York State, Buffalo and Schenectady, have engaged him for evangelistic work about the middle of November, and Dec. 12 he plans to sail for England for his Christmas holidays, returning in season to conduct a ten days' campaign in Washington in January, whence he will go to Oberlin and Kansas City. The plan of his work for the next six months embraces two distinct lines. What he terms a "mission" will consist of a series of evangelistic meetings at one point lasting a week or ten days, while, on the other hand, his conferences with pastors and leading lay workers will last only a day or two and will avoid the character of mass meetings.

THE COMMITTEE appointed by the last Massachusetts State Association on the work of the churches has not been idle this past summer. The committee has conceived of its duties in a large way and has perfected a plan for pastoral evangelism which is worth being brought to the attention of other states. After extended correspondence, fifty pastors have been carefully selected and asked to contribute a week or more of evangelistic service at points where they may be summoned, the understanding being that their traveling expenses and entertainment shall be provided by the church which invites them. The men chosen have already shown special ability for this kind of work, and it is an inspiring thought that next winter so many pastors will be interchanging visits with a view to deepening the religious life of the state. Churches will be duly informed with regard to the details of this promising plan.

THE WESTERN UNION Telegraph Company last week formally voted to put an end to its department furnishing news of the race tracks to the poolrooms of the country. A year ago this issue was raised and public opinion was centered adversely on the directors for their complicity in this social evil. It was then announced that abolition of the service had been ordered, but evidence soon accumulated that response to public condemnation had been only formal, not genuine and thoroughgoing. More recently public attention has been centered on the matter again, and last week action was taken which it is believed is to be followed by drastic reform. Our people have not been smitten with the gambling fever as have the English, but there is enough of it, especially in our cities, to make this move of the Western Union one to be welcomed as one of many proofs that public sentiment is in a healthier state than it was, and that directors who claim to stand well and honorably in Christian and Jewish circles cannot be partners in business which comes from tainted sources.

THE PLAN projected at the Baltimore convention to erect a building to serve as headquarters of the Christian Endeavor movement, and to provide a fund for carrying on missionary work abroad, has been heartily received in this country and all over the world where Christian Endeavor is known. Adverse opinion on the part of one or two Presbyterian papers in Philadelphia, notably *The Presbyterian*, does not represent local Endeavor sentiment, for the

advisory board of the Philadelphia Union has just forwarded to the Boston headquarters a resolution unanimously commending the scheme. The executive committee of the trustees is appointing a strong international committee to have charge of the movement, and Hon. H. B. F. Macfarland of Washington will doubtless be its chairman. In Boston the committee to receive and invest contributions consists of such well-known men as Samuel B. Capen, ex-Governor Bates and Henry W. Peabody, representing respectively Congregational, Methodist and Baptist churches. The building contemplated is not to be, as some persons think, a costly sky-scraper, but a structure of modest proportions which may not take even a quarter of the million dollars to be raised. Thus a generous sum will be left for the maintenance of the building. Moreover, the officers of the society will be free to prosecute their normal work without the added responsibility of raising, as they have been doing each year, sufficient money to keep general secretaries in the field in foreign lands who are sent at the request of missionaries, under whose direction they work, and with the full indorsement of the denominational foreign missionary boards. With this understanding of the project it would seem as if it would commend itself to all who believe that the Christian Endeavor movement, because of its admirable record of a quarter of a century, should be equipped for larger usefulness in coming years.

OF LATE YEARS the larger denominational societies of the country have been building handsome denominational headquarters, partially because denominational interests demanded a central building of adequate size and convenience, and partially also because of the profit that in time comes to the societies by lower rents and lessened expense of administration. Our own headquarters in Boston and the splendid new Baptist headquarters in Boston fast approaching completion, the gift of the late Mr. Daniel S. Ford, are cases in point. Such buildings might be expected to remain in use by their builders for a generation at least, but the rapid appreciation of values often forces managers to consider whether sites and buildings which are but a few years old must not be sold for the profit there is in them. Precisely this situation was faced recently by the American Unitarian Association, which could have sold its splendid site facing the State House Park, Boston, and with the funds received have built elsewhere, in a less conspicuous place, a much more commodious and modern building and still had a handsome endow-

ment for the same. Sentiment, however, triumphed, and the association will remain in its present building. Contrariwise, the American Baptist Publication Society in Philadelphia next February will vacate its present and comparatively modern building, having sold the same for \$900,000, an advance of \$243,325 over the cost of the site and building.

THE CHURCHMAN recently had a powerful editorial on the clamant need of church unity, and the evil of a divided church at a time when institutional religion is being treated with an indifference more dangerous to it than open hostility. In its admirable fervor the *Churchman* went so far toward making of nonimportance many things which Protestant Episcopalians have stood for, that we wondered just how far it would go if the issue of the apostolic succession were raised. One of its readers has raised it, and the *Churchman* now replies: "Such a betrayal of trust is impossible. One cannot give up that which is not his. The Church cannot give up that which was committed to her in trust." It proceeds to argue in justification of its position, that "the primary question in all discussion of the Church is not one of method, but of life." Precisely so. Spiritual life of the highest quality has proceeded from and still comes from ministers of the gospel who are not of the apostolic succession as the Protestant Episcopal Church conceives it. The common sense and common conscience of mankind will never accept leadership in Christian unity from a body which puts lineage above character and the mark of the mint above the intrinsic value of the metal.

NO FEDERAL ADMINISTRATION ever has so resolutely grappled with certain social evils as the present one. Advertisements of vile medical practitioners and fraudulent investment companies are fast being excluded from our daily and weekly newspapers by new and better interpretations of the postal laws and by rigid enforcement of the same. Just at present the Post Office Department is hitting resolutely and impartially at all responsible for beginning trade in this country in the sort of obscene and vulgar post-cards with which some European countries are cursed.

The latest decision of the Washington authorities—to compel manufacturers and venders of patent medicines which are composed chiefly of distilled spirits or mixtures thereof to pay a tax of \$25 a year as liquor dealers—is another blow between the eyes to makers of concoctions that already are hard hit by the higher ethical standards in accepting advertisements of some of our most widely circulated journals, whose publishers are determined to put an end to any complicity with those who defraud or debase men. Heretofore the Government has accepted the sworn statements of manufacturers as to the ingredients of suspected products. Hereafter Government chemists will go into the open market and buy proprietary articles, and analyze them without fear or favor. If manufacturers make their products purer, with a higher

percentage of alcohol, they then will face the new ruling as to tax on sale of liquor.

SOME SIGNS appear on the horizon of a renewal of dispute between anthracite coal mine owners and employees in Pennsylvania next year, after the present agreement ordered by the Board of Conciliation created by President Roosevelt expires. Pres. John Mitchell hints that there must be more recognition of organized labor and a shorter working day, but especially the former; and the mine operators are storing coal in large quantity and getting ready for a possible struggle. Consumers of coal have paid more for it under the present working agreement, and will have to under any new one that may come, whether through arbitration or strife, for the owners are determined that any wage increase shall not come out of their revenue.

THE COURT OF CASSATION at Constantinople, responding to the pressure of the Sultan, and he in turn more regardless of the repeated words of protest of our Minister, Mr. Leishman, has quashed the sentence of death imposed on Ghirkis Vartanian, the Armenian claiming American citizenship; and the case has been remitted to the lower court for retrial in the light of new evidence. The Porte as yet shows no sign of yielding on the principle of its right to absolute authority over Vartanian notwithstanding his claims to American citizenship. Of course, we do not ask anything more than fair play and such rights as American citizenship should carry everywhere.

WHETHER OR NOT Prof. Hinckley G. Mitchell will continue to teach the Old Testament in the Boston University School of Theology depends upon the action of the Board of Bishops of the Methodist Episcopal Church at their semi-annual meeting in Washington, Oct. 25. It will be remembered that at their spring meeting the bishops, by a vote of seven to six, refused to confirm his election by the Board of Trustees of Boston University. The recent death of Bishop Joyce, who voted with the majority, would naturally bring about a tie at the next meeting of the trustees, provided the same members are present. But it is expected that Bishop Neely of South America and Bishop Burt of Italy will be in the country, and their votes therefore will be a factor in the decision. Moreover, it is not beyond the bound of possibility that there may be a shifting of base on the part of one or two who were arrayed either against or for Professor Mitchell. The sentiment in Boston among the friends and trustees of the school is understood to be distinctly friendly to the professor, and were they to settle his case he would doubtless remain in his chair, untrammelled by any likelihood of suspension for teaching what he believes to be the truth. But as the Methodist Church is constituted, the Board of Bishops has the final voice. It is to be hoped that they will confirm his election, and that, too, without any

embargo on the teaching or the publication of his views. The case of Dr. Agar Beet, the English Wesleyan professor, who was permitted to continue teaching provided he would not publish a book, did not issue so favorably as to encourage an imitation in America of that policy of compromise. It may be said that Professor Mitchell's students almost to a man are eager to have him retain his chair, and that some men, who when students in the school years ago were suspicious of his teaching, are now among his staunchest friends and admirers.

CHRISTIANITY first entered Japan under Roman Catholic forms, and there are few more interesting romances in mission history than the establishment and uprooting of Roman Christianity in Japan, and the persistence of the faith in a few out-of-the-way places. Of course, under present conditions of liberty of religious belief within the realm the faith in its Roman form has taken root again; and while on the intellectual side the Roman Church's missionaries have practically no effect on the Japanese, the self-sacrifice and beauty of their philanthropy in Christ's name commends itself and them to all who know of it. The dispatch by Pope Pius X. of Bishop O'Connell of Portland, Me., to Japan at this juncture probably means much more than conveyance, by an honored subordinate, of papal congratulations on the honorable peace and substantial territorial gain which Japan has won by her military prowess. It presumably has to do with the readjustment of diplomatic relations in the far East, especially in China, caused by France ceasing to be a protector of the Roman Church abroad. The *London Tablet* is authority for the statement that Rome is seeking a better understanding with China; and that also, in the near East, the withdrawal of the French Protectorate is certain to create new relations between Turkey and the papacy. If Japan is to be the dominant Power at Peking, then Pius X. is wise in coming to a clear understanding with the Mikado.

DESTRUCTION of the famous battleship *Misaka*, on which Togo fought his great victories during the recent war, by fire and explosion of the magazine has carried death and pain to many Japanese homes and is a sore blow to the nation. Premier Katsura and Marquis Ito have taken pains during the past week to make clear to Japanese and foreigners the reasonableness of the terms made with Russia, and the damage done to Japan's reputation by such violence as Tokyo and other towns suffered from a fortnight ago. The member of the Cabinet responsible for home affairs and for failure to suppress disorder has resigned, and thus a sop has been thrown to the irritated public which may appease it. Marquis Ito has reiterated, as has a member of the suite of the Minister of Japan at Washington, Japan's constancy of friendship for the United States and her regret at anything in Tokyo's streets which even seemed like anti-Americanism. Baron Komura lies at his hotel in New York, stricken with

**Patent Medicine
Drunkard-makers**

medical practitioners and
fraudulent investment

**The Fate of Pro-
fessor Mitchell**

depends upon the action
of the Board of Bishops

Japanese Affairs

typhoid fever. Most of his suite have started home without him. A message from the Mikado cheered him last week, and he is ambitious to return home, even though the reception he will meet may not be enviable. For a man in such stress mentally the world would have much sympathy, even were he robust physically; as it is his case is particularly appealing to the sympathy of the thoughtful man. Contracts were signed last week in New York which will insure construction of cables binding Japan and China to the United States by new lines of communication.

M. WITTE is nearing St. Petersburg to make his peace with the Czar and the party at home which did not believe peace could be made and did not wish it to be.

Russian Developments

His period of greatest stress and most important in its effect on his personal history lies just ahead; and upon his triumph or defeat depends much of Russia's future. He had to make his fight at Portsmouth with subordinates, many of them unfriendly to him, men appointed to serve another commissioner who at the last minute was set aside. So far as personal pledges go, Russian Jewry, by reason of M. Witte's statements to American Jews, stands to gain considerably if he comes to power. Finland, also, where secreted arms have just been discovered, would know a more liberal policy were he to be dominant again; and the working out of a policy of neighborliness between Russia and Japan under the terms of the new treaty naturally could best be done by one who made the treaty. However, news from Russia, as formerly, is so conflicting as to the real policy of the Czar that it is difficult to make predictions. More liberal rules governing administration of the universities have just been promulgated, insuring re-opening of the centers of learning and a marked increase of scholastic control. On the other hand, it is reported that orders have gone out for espionage on all zemstovists who recently dared to meet and act so boldly in moving for greater measure of home rule. This is offset by assurances of unfettered liberty in nomination and election of members of the new advisory body—the duma. So the reports conflict when one would like a clean-cut, consistent, steadily pursued policy to appear. An interesting rumor is that a secret compact between Russia and Germany has been signed, due to the Anglo-Japanese compact and offsetting it.

A good deal has been said, especially by the Episcopalian newspapers, about the use of an Episcopal Church in Portsmouth by the Russians for their service of thanksgiving on the completion of the treaty of peace. It was a gracious and kindly form of hospitality, but it must be noted that it committed the Russian Orthodox clergy to nothing. They might have held their service in the open air or in a public hall. On the other hand, it committed the members of the Protestant Episcopal Church who were concerned—who would have refused the use of their church to Lutheran, Moravian or Methodist bishops—to an indorsement of the Orthodox Russian Church with its transubstantiation, Mariolatry and reverence for icons. On the one side it was a convenience, on the other a self-committal, and shows which way a large and, as it claims, rapidly increas-

ing element in the Protestant Episcopal Church is facing.

Will the Church Win

This question recurs frequently to every thoughtful person vitally interested in the progress of religion as he looks out upon the troubled surface of modern life. Even to some actively identified with the Church, its future seems dubious. Occasionally they speak in this vein: "I am a thoroughgoing optimist. I believe the world is moving on to happier and holier issues. But I am seriously concerned for the Church as an institution, whether it will be able to maintain its moral leadership, to command the respect of thoughtful men for its intellectual positions, to overcome weakening divisions in its own ranks, to endure as the most wholesome force in the world's life. In other words, Will the Church win?"

The answer to this question depends upon one's conception of conquest. If the thought centers upon an institution compact, powerful, splendidly organized, compelling at last by the sheer force of its intrinsic excellence the allegiance of every man, woman and child, then it would be hard to prove to the satisfaction of every one from the present status of the Church in different lands that such an outcome is to be its destiny in this or in some other century. But let the thought move along another line, say in the direction of the picture set forth in Professor Drummond's little pamphlet, *A City Without a Church*, based on the text, "I saw no temple therein." Then, perhaps, a different and more positive answer will be returned. From that point of view, the conquest of the world by the Church will consist in the slow but certain permeation of all ranks and departments of life with Christian ideals.

It will repay all of us engaged to any degree in maintenance of the Church to ask which of these is our governing ideal. If we hold strongly to the first we shall be tempted to be a little jealous of the increasing influence of the school, the college and the library, disposed to look askance at social settlements and inclined to lament because even so excellent an organization as the Y. M. C. A. takes so much of the time, energy and means of laymen. We shall estimate the success of a church in a community by the standard of bulk, rather than of quality. We shall deem that we have done admirably well if the year is rounded out with all the pews rented, all bills paid and a little balance in the treasury. We shall find our main source of pride in the flourishing condition of the various departments, and in the impressive statistics we can forward to the denominational paper or to the compiler of the Year-Book.

We are not belittling the desirability of outward prosperity, but we question whether institutional growth is the only sure token of influence. In slowly dwindling communities many a church whose prestige has been impaired by changes of population, or which, perhaps, never was ranked among the strong churches of its denomination, is still a fountain of spiritual power. The few who worship there have their faith renewed Sunday by Sunday; the modest shepherd of the flock is a welcome visitor in many a home. At least a few boys and girls are being in-

structed in Christian truth and trained for Christian service. By and by they will go elsewhere to live and the church will miss them, but what of that, provided the Church put a lasting impress upon their characters? And why should churches generally complain because educational and social institutions, which would never have existed at all without the Church, are at the moment more popular and apparently more prosperous?

The Master's thought of his Church, we believe, was parallel to his thought of the individual disciple. Any church wins when it loses its life in order to save it, when it pours strength and courage into other social agencies, when it cares comparatively little about whether it is keeping up with its competitor over the way, but cares supremely about doing its best work today, in the glad assurance that as long as it is an instrument fit for God's use he will employ it for the ends of his kingdom. From this point of view, whether the Church, broadly speaking, including all the organizations that claim the title, will win assumes a subordinate place, and our main concern is for the Church's present honor and usefulness.

Our duty, then, is plain. We Christians owe our churches a full measure of fidelity and service. If they seem to us inert or impure, let us heed the advice which the late ex Governor Robinson of Massachusetts used to give to the students of the colleges as he addressed them from time to time—"Young gentlemen, if you think politics are unclean, go ye in and cleanse them." Our churches are just what we of the membership make them, and most men in whom the altruistic impulse burns can still do their best work for others through the Church regarded not as an institution seeking chiefly to perpetuate itself, but as a channel through which the grace of God shall flow into the fevered arteries of modern life.

Wealth and the Commonwealth

Certain events of the week as they are related to the struggle now on in this country of Wealth *versus* the Commonwealth deserve attention. Some are full of hope, because they tell of victory for the right. Others are prophetic of reforms yet to be wrought.

Governor Hanly of Indiana, whose disposition to enforce a law already has made him hated by all the evil forces of his state, has discharged from office the State Auditor, Mr. Sherrick, guilty in the governor's opinion of betrayal of public trust in that he used state funds to increase his own and his friends' business capital.

In New Jersey Everett Colby, opponent of "graft" and the alliance between the great traction company octopus, which centers in Newark, and the Republican county machine, appealed to the people successfully last week at the primary elections, and was swept into the state senate on a wave of reform aimed not only at the county "gang," but at the corrupt forces which center at the state capital, Trenton. Mr. Colby is an alumnus of Brown University and a banker concerned about purity of political conditions, who is willing to give himself as well as his money to the reform cause. His platform is a limited franchise for

public service companies, equal taxation, and popular election of United States senators, and his appeal is "back to the people."

In Pennsylvania the first steps have been taken, a platform drawn and leaders chosen for a party of reform to include men of both the older parties, pledged for a time, under the inspiring name of The Lincoln Party, to endeavor to purge the commonwealth of conditions in politics and business which are intolerable, and for which both the older parties are to blame. The leaders announce unqualifiedly the support of Republicans of the type of Roosevelt, Root and Bonaparte, and the reform Republican press is sympathetic with the movement—if temporary.

In New York State, the Legislative Investigating Committee in probing into the management of the large insurance companies has had frank admission from officials of the New York Life Insurance Company that in three recent Presidential campaigns it contributed large sums to the Republican National Committee, and the investigators also are now close on the trail of admitted payments at Albany, N. Y., to a man with a reputation as a high-class lobbyist, which payments presumably were to influence legislation or official action. The defense given by the insurance company officials for money expended solely on the word of President McCall, without any authorization by the finance committee of the directors, is that it was believed that a Republican victory in these campaigns would best serve the financial interests of policy holders.

Judge A. B. Parker, the Democratic candidate in the last campaign, commenting on this confession, admits that both the large political parties are guilty of this sort of alliance; and he urges that the note to be struck now is not one of partisanship, but a common demand from patriots of every party name that such contributions by trustees, for political ends, shall be made a criminal offense. He hopes that the investigation will proceed without fear or favor to any men or any party, so that the full extent of the iniquity be revealed in this as well as in its other astounding aspects, such, for instance, as juggling with accounts so as to deceive foreign and home insurance commissioners; participation by treasurers and directors in syndicate deals in bonds and stocks in which policy holders' funds are used for the enrichment of the officials and sometimes to the loss of policy holders; "non-ledger assets," which are accounts apart from those on the regular accounts and wholly at the control of higher officials for ends which are likely to be reprehensible.

Taking the country by and large, there are many signs of hope for one who loves righteousness and is solicitous for his native land's health. Expansion abroad is less a theme for debate now than purification at home. The dominant political party is developing within it a minority insistent on recognition of the popular demand for a grapple by the state with a greedy, vulgar, lawless plutocracy; and the minority party is coming to see that its only hope of victory in the future is in relegation to the rear of those who would bind it forever to the individualism and "let-alone" policy of Jefferson.

In a strife between wealth and the commonwealth, wise men will not debate in ancient or academic terms over the measure of power which the commonwealth is to have for the conflict.

The value of such an investigation as the Armstrong-Hughes probe is making in New York now is, that while it furnishes facts for reformatory legislation, it also discloses representative offenders against law and the state whose very former respectability and pretensions make more evident the extent to which much "high finance" today is unethical and treasonable to society. With reforms in law to meet new greeds and sins the legislator has to do. Just now public interest centers most on what the courts and the district attorney will do with offenders against present law, and it is gratifying to learn that Attorney-General Mayer of New York State intends to supplement action already begun by him against officials of the Equitable Assurance Company with suits against officials of the New York Life, who, by their own admission, have taken trust funds for partisan ends.

The Breeding of Criminals

The Royal Commission in England to inquire into the care of the feeble-minded has had before it testimony which may bring about important reforms in the treatment of weak wills and inherited tendencies to crime. It is demonstrated that to visit the same sort of punishment on all classes of criminals is neither in the interest of justice or for the wise protection of society. Many mentally weak persons who have violated the laws should be treated as wayward children rather than as adult criminals.

Much more important, however, was evidence brought before the commission concerning the begetting of undesirable children likely to become a burden on the state. Convicted criminals, after having served sentences in prison, are free to marry and beget children with hereditary tendencies to crime. Clergymen who are very particular to have it known that they will not marry divorced persons raise no question as to the fitness of persons seeking marriage to beget children mentally, morally and physically wholesome. Marriage licenses show always whether or not the parties have been divorced, but never whether or not they have criminal records.

Our ancestors used to try to stop epidemics of contagious diseases by praying to God to deliver them, according to Scripture injunction. We add to our prayers careful inspection of drainage and of the sources of water supply. And we help to answer our prayers by cleansing the springs of pollution. We still seek to regulate marriage by the application of certain selected Scriptural injunctions concerning divorce. The time will come when the state will add to its statutes concerning divorce for the protection of the family, healthful restrictions against the marriage of the unfit in order to protect itself against propagation of diseased humanity.

It was at an Adirondack resort that a New Haven pastor was preaching the other Sunday a suggestive sermon on The Perils of Middle

Life. It had a properly sobering effect on the congregation, made up of natives and visitors; but judge of their transformation of feeling when the organist struck up as a postlude, "Oh, no, we'll never get drunk anymore."

In Brief

A little extra enthusiasm put into Rally Day will bring large returns all through the year. Perhaps that is one of the purposes for which you have been helped to strength and refreshment of mind in your vacation.

"I am busy changing the callousness of my hands into gray matter for my brain," writes an Illinois minister who has spent his vacation in the woods. We trust the congregation will profit by the subtle process.

The prevalence of yellow fever in the South has caused a postponement of the second biennial National Convention of Congregational Workers among the Colored People scheduled for Memphis, Tenn., in October. It is hoped to hold the gathering in late December.

Freshmen, Sophomores, Juniors, Seniors are all wending their way collegeward these September days. Hall to the procession!

Our prayers, our hopes,
Our fears, our tears,
Our faith triumphant o'er our fears,
Are all with thee.

"So far," remarks the *Saturday Evening Post*, "there has been no terrible accident due to the crush of automobiles before the church doors on Sunday." Like the bicycle and the trolley car, the automobile makes for as well as against worship on Sunday, and our opinion is that at present it makes more against rather than for.

The platform of the new Lincoln party in Pennsylvania says that "pirates of the Barbary coast had as much right to call themselves Christian missionaries as these political pirates have to call themselves Republicans." It explicitly recognizes the hand of Providence in the present movement for the overthrow of the Republican machine in Philadelphia.

The placard posted all over New Orleans during the prevalence of yellow fever in order to prevent the spread of fear and despair might serve valuable uses at other times than when plague is visiting a community. It read, "Wear a smile on your face and a flower in your buttonhole." Most of us could manage the smile, even if the *boutonnrière* during the colder months of the year were impracticable.

Here's a good Western trip to Rev. C. B. Rice, D. D., of the Massachusetts Board of Pastoral Supply, who is indulging himself in the rare luxury of a three weeks' vacation. He started with his wife for the Pacific coast last Monday. While absent he will visit his son Austin, the Congregational pastor in Walla Walla, Wn. There might be some advantages in his traveling incognito, in view of the alluring nature of Boston pastorates in the eyes of some Westerners.

So completely had George Macdonald retired from public notice that the news of his death, which comes just as we go to press and too late for extended notice, will come as a surprise to many of our readers. A mystic, a leader in social reform, the possessor of an individual and charming thought and style, the author of twenty-eight books of fiction, verse and sermons, he has deeply and helpfully affected the thought of his generation. We shall speak more at length of his character and work next week.

Dr. Arthur Smith's article on Germany in Asia, which we publish this week, illuminates a problem following the Portsmouth Peace which as it works out will interest both America and Europe greatly. Germany seized her territory when partition of China by

Europe seemed to be foreordained. Secretary Hay by diplomacy and Japan by the sword have blocked that enterprise, and Great Britain, Japan and the United States stand for preservation of China's entity. Just how Germany will adjust herself to the new policy remains for time to reveal.

Rev. A. F. Schauffler, D. D., secretary of the International Lesson Committee, wishes us to announce that the advanced course of Sunday school lessons ordered by the International Convention at Toronto will be in the hands of the publishers not later than March, 1906, and not two years from that time, as we recently stated, basing our forecast upon a prevalent impression among the attendants upon the Toronto gathering. We rejoice that those responsible for the course are displaying such promptness and enterprise in preparing it. It will have a warm welcome in many circles.

In his account of the trip of the American Board delegates to Seattle, the editor of this paper has not been able to refer to all the episodes, pleasant and painful, which marked the long journey westward, but we are sure that the many friends of Rev. S. C. Bartlett of Japan, who, with his wife and their four lively young boys, was returning to his field, will be sorry to hear that the youngest fell out of his berth at Minneapolis and fractured his leg. It must have been a little hard on the youngster to have to lie down in quiet for the rest of the journey, but, being a Bartlett, we are confident he bore the experience with fortitude.

President Angell of the University of Michigan joins with President Wilson of Princeton in indictment of forms of dishonor and "graft" which are found in some of our larger institutions of learning today. In his annual report just issued he deals with this matter. The temptation to "graft," in the form of commissions accepted by official organizations, often comes from outside the university says President Angell. He has ordered that the university senate supervise for a time the finances of certain student organizations, for "to permit the 'graft' would be to encourage the very spirit which has been poisoning municipal and corporate administrators in so many ways."

Many who have followed Dr. Sheldon's story, *The Obedient Son*, whose final installment is published this week, are expressing to us their appreciation of its timely and pointed character. In a day when the Christian ministry is disesteemed in certain circles, it braces one to have such a manly and picturesque setting forth of its joys and privileges. What earnest, right-minded young man would not be in such a ministry in preference to earning ten times as much money through questionable business alliances? And with what a charming wife, by the way, this "obedient son" is blessed! She is drawn from life and we know her well. In fact, we have been a guest at her table in various parts of this country, and have always gone out from her home with a sense of having been in the presence of a rare and beautiful spirit.

When Pres. Howard S. Bliss of the Protestant college in Beirut, Syria, comes to this country next month in the interests of that admirable institution, where Greeks, Mohammedans, Jews and Christians study in concord, he will have a warm welcome from all who remember him as the pastor of the Congregational church in Upper Montclair, N. J. Dr. Bliss, as did his honored father before him, represents a phase of the foreign missionary work which appeals powerfully to thoughtful minds everywhere, and his estimate of conditions in Turkey today and of the relation of Christian education to Turkey's future will be eagerly heard. One of Dr. Bliss's honored colleagues in the faculty at Beirut, Dr. Har-

vey Porter, who occupies the chair of history, sailed for Syria last Saturday after a furlough of six months. He has seen gratifying religious progress in the course of his thirty years in Turkey, but he does not look for speedy Christianization of Turkey, though his confidence in the ultimate supremacy of Christ grows with the years. Education, in his judgment, is the great means whereby the victory will come. Dr. Porter was a classmate of Joseph Neesima at Amherst, and one of the objects of his call last Friday at the Congregational House was to contribute to the memorial fund that is being raised to endow a professorship in the Doshisha.

Personalia

Chief of Police Collins of Chicago is enforcing law so rigorously that he is being threatened with assassination.

The municipality of Ninove, Belgium, has voted to substitute for the Place Communale the name, Place Roosevelt.

The Republican Convention of Nebraska having declared against use of railroad passes by public officials, Governor Mickey has returned his.

Rev. William H. Fitchett, the eminent Australian Wesleyan and man of letters, says that when he first put foot on English soil he stooped down in the darkness and kissed it.

M. Witte visited West Point just before he left for Russia, and at his request all cadets enduring punishment for breach of discipline have been pardoned. What a characteristic Asiatic tale this is, not at all Occidental in its tenor.

Mekrich Portoukalian, poet, reformer and journalist, known to Armenians far and wide, has arrived in this country and will lecture to those who may care to know from him of Armenia's woes and Turkey's methods of government.

If the papacy counted now as it once did in international affairs, the Jews of the world might reasonably reckon on aid from Pius X., who when priest and patriarch of Venice had rich Jews among his staunchest friends and warmest admirers.

Rev. Charles Stelzle, superintendent of the Department of Church and Labor of the Presbyterian Church, says that the response to his appeal to the Presbyterian ministers that they preach sermons suitable for Labor Day has surpassed all his expectations.

An Arlington, N. J., parent, Frank S. Turnbull, in behalf of his son, a pupil in the public schools, has given to one of them a bronze tablet with a transcript of Lincoln's Gettysburg address upon it. An admirable example for other parents in other towns and cities to imitate.

Rev. J. D. Jones of Bournemouth, Eng., well known by many Americans, says that Isaiah was the greatest journalist of the Hebrews, going one day to the king's court, the next to the market place, and the next writing his leading articles in the first thirty-nine chapters of the book called Isaiah.

The late mayor of Boston, Patrick Collins, closed an interesting autobiographical record with these words, "He always had a home and a great mother was there." He rose higher than any self made man among Irish-Americans, and by reading and self-culture came to mastery of a fine English style, and a reading acquaintance with French and German as well as English literature.

In 1785 Erasmus Darwin wrote:

Soon shall thy arm, unconquered steam, afar
Urge the slow barge and draw the flying car.

Last week his great-grandson, Prof. George Darwin, in the presence of members of the British Association for the Advancement of Science, formally opened to traffic the bridge

over the Zambesi River on the Cairo-to-Cape town line across Africa—the bridge being one of the greatest of man's engineering feats.

Ten years ago the Empress Dowager of China was known to Europeans and Americans as a "She-wolf." She was hated or feared. Last week she was the gracious hostess of Miss Alice Roosevelt and other American women. There has been a great transformation of character and attitude in the venerable woman since the Congers arrived in Peking as our representatives. The September *Century* has a most interesting article by an American artist, the first to paint her roval Majesty, the Empress Dowager.

British journals irrespective of party agree that Lord Kitchener and Lord Curzon have done ill in rushing into print with their strife over Indian administrative policy, inasmuch as the details of controversy are not as important as the principles involved, which should be discussed impersonally and in the broad. Moreover, the spectacle of division of opinion among the rulers has a bad effect on the ruled. The *British Weekly* adds, "The chief result of this unhappy incident has been to shake confidence in Lord Kitchener's good sense, moderation and fitness for the control of our military policy in India."

Charles E. Hughes, who is doing such admirable work as prober of iniquities in the New York State legislative investigation of New York City insurance companies' administration, is the son of a Baptist clergyman. He is an alumnus of Colgate and Brown Universities. His attitude toward religion may be worth quoting. He says: "I have rather free views, but I recognize that we have in the Church the greatest conservative force in our affairs, and, if for no other reason than this, I feel it should be supported. There is a lot of cant about it, but it has a great power for good whether one agrees or not with the teachings of its ministers."

Mr. Kingsley A. Burnell, the well-known evangelist, whose death at Pasadena, Cal., was noted in the last *Congregationalist*, met a tragic ending of his long life. Returning from a prayer meeting, he was knocked down by a trolley car while crossing a street. He was taken to the Pasadena Hospital and was tenderly cared for, but passed away at midnight. After traveling round the world, working with the miners underground and having seen service in the army, he was killed near the house which has been his home for the last three years. Rev. D. D. Hill, a lifelong friend, and Dr. R. R. Meredith conducted the funeral services.

Dr. James Kent Stone, a grandson of James Kent the great American jurist, formerly president of Hobart and Kenyon Colleges when a member of the Protestant Episcopal Church, and since 1869 a Roman Catholic, has been elected Provincial of the Passionist Fathers in America. He served for twelve years as provincial in South America and introduced the Passionist order there. The Passionists, like the Paulist Fathers, are conspicuous in working among non-Catholics, converting where they can. Father Fidells of the Cross (Dr. Stone) is a graduate of Harvard and has preached there since he became a Roman Catholic.

Rev. J. B. Shaw of the Second Presbyterian Church, Chicago, prominent a few years ago among New York Presbyterian pastors who resorted to Northfield for inspiration, has come out welcoming the signs of an ethical revival in this country. Among them he notes the "cry of tainted money," and the general condemnation of such practices as the New York insurance companies have indulged in. "We are in the midst of an ethical revival," he says; and adds, "if the Church will only relate itself rightly to the movement it may pave the way for the spiritual revival for which it has long been eagerly looking." The sequence of thought in Mr. Shaw's mind is interesting.

American Board Interests

Another Two Thousand Miles of the Board Meeting

BY A. E. D.

The Twin Cities heard a great deal about foreign missions on Sunday, Sept. 10. Secretaries of the American Board, pastors, missionaries from India, China, Japan and Africa, and two or three laymen—too few of these—spoke to thirty congregations, to Sunday schools, Christian Endeavor Societies and Young Men's Christian Associations, telling the story of the needs and longings and achievements of service for Christ by American Christians in many lands. A walk along Summit Avenue in St. Paul and some views of the costly homes and buildings belonging to captains of industry in Minneapolis were convincing proofs to New England visitors that missions need not fail for lack of financial support if the men and women who profess to follow Christ should lay to heart his command to give the gospel to all nations. There were some signs in the meetings, however, that the intensity of the demand of foreign missions and the grandeur of the opportunity are not fully apprehended yet. One of these signs was observed in the collection plates. Another was noted in the reports of the meetings in the Monday morning papers. One specimen may be quoted. In an account of the sermon by Rev. W. J. Dean of London, as the headline announced, on the call of Moses, the speaker was made to say that "Moses tried to make all sorts of stipulations about going back, and then, when he could find no better excuse, he said that he was no elephant—as though the world were controlled by elephants." Dr. Dawson's idea of Moses' eloquence was probably as dimly understood by readers of Twin City newspapers as the work of the American Board.

Monday morning brought several recruits to the meeting, which began somewhat later than the advertised time, eight o'clock, with informal sessions in seven sections, one in each car, including services of song and prayer at 10 A. M. A group of two representatives from each car, called at the suggestion of Rev. Dr. Sydney Strong, earnestly considered the condition of our missions, the heavy debt, the burdens of missionaries breaking them down, the increased cost of sending out sixty-one new ones during the last two years, several of them going to take the places of those too soon incapacitated through overwork, the new enlargements made necessary by wonderful opportunities not anticipated five years ago, and the importance of securing large individual gifts for the endowment of the eighteen colleges and fourteen theological schools which furnish the native workers by whose aid the missions can be most economically carried on.

As a result of this conference all the men of the party were invited to a meeting in one of the dining-cars to look at the situation and say what ought to be done. This was largely a laymen's conference, crowding the car to overflowing. Such a representative company of business men of Congregational churches has seldom met on such business of their Lord, carrying with them fifteen missionaries on their way westward to the far East. I will not anticipate, by quoting the brief, business-like and forceful utterances of that meeting, what I hope may be said to much larger audiences a few days later. But if these messages could be heard by the churches and heeded, a new era of Congregational advance among the nations would begin.

The ministers gladly stood aside to let the laymen speak. And they are a noble company. Not to mention the president of the Board and several members of the Prudential Committee, with a number of well-known New Englanders, the train has taken on recruits at several points—such men as J. J. McWilliams

of Buffalo, W. W. Mills of Marietta, Ohio, E. H. Pitkin and David Fales of Chicago, Major E. F. Grabbill of Michigan, Mayor D. P. Jones of Minneapolis, and others of like character, men whose time is of high value to themselves, and is given gladly to this work esteemed by them as greater than any other business.

If the women were not invited to this meeting it was not because they are not as select a company as the men, for they are. It was because the space was limited and because the women, it was said, are already doing missionary service more efficiently and worthily than the men. I should like to mention some of these women, known and honored in the churches, in the Woman's Board and other organizations, and to say how much they are adding to the social attractions of the company. I started to do this, but it soon dawned on me that for one good reason or another every one of them should be named. There is not space for that, with the managing editor left at the office to blue pencil my manuscript; and as I may have occasion to travel again with these excellent companions, I mention no names and leave out none more than the others.

A characteristic episode of this journey was the stop at Fargo, Monday afternoon. The members of the Red River Valley Congregational Club were at the railway station in force, with hearty greetings as the train rolled in. As many as could crowded into the waiting-room, where the president of the club, Mr. Frank A. Weld, principal of the Normal School at Moorhead across the river, made a characteristic Western address, inspiring as the ozone of the prairies. He told of the wonderful achievements of the Red River Valley, of the successes of captains of industry, of the greatest valley of the world for fertility, only paralleled by the Nile Valley, of the labors of the patient minister, the churches and the schools, of what Congregationalism had generously done for the development of the country, and of the debt which they never could repay except in the character of the men and women of the great wheat producing valley. It was a marvel indigenous to the great valley that so much and so varied information could be condensed into a speech of five minutes. "The human mind," said Mr. Weld, "cannot comprehend the growth here during the last twenty-five years. This is the center of the American continent, the middle point of your journey from ocean to ocean. We have everything worth having here."

President Capen made a modest and fitting response, after which a pretty pamphlet souvenir was presented to each with a pictured sheaf of wheat, suggesting "the contribution we will make to the world-wide evangelization work of the Board." The pamphlet bore the motto, as an appropriate illustration of the address, "The further West the pilgrim goes, the larger he looms on the horizon."

[By Telegraph]

The Debate and Other Features of the Seattle Meeting

After Dr. Washington Gladden had introduced his resolution favoring non-solicitation of money from persons whose gains are generally believed to have been made by methods morally reprehensible and socially injurious, a counter resolution was offered by Mr. David Fales, a Chicago layman, approving the principles put forth by the Prudential Committee. Both resolutions were referred to a special committee of seven, consisting of Drs. Gladden, George C. Adams, J. R. Thurston, P. S. Moxom, and Messrs. W. W. Mills, Guilford Dudley and David Fales.

This committee brought in two reports, the majority report being signed by five members of the committee and approving the adoption of the Fales resolution. The minority report

was signed by Drs. Gladden and Moxom. President Capen asked that a kindly spirit and one of mutual Christian tolerance characterize the discussion. Dr. Gladden was the first speaker, presenting part of a printed paper which he had prepared in advance. (See page 411.) In response to questions, Dr. Gladden said that the Prudential Committee should be trusted to decide who is worthy to be solicited. The public appeal should be the main reliance and not personal solicitation. All money given anonymously or secretly should be accepted. Only multi-millionaires should be boycotted.

Strong speeches against Dr. Gladden's resolution were made by Dr. George C. Adams of San Francisco and E. H. Pitkin of Chicago, while Dr. P. S. Moxom and Dr. E. G. Updike of Madison, Wis., supported Dr. Gladden's resolution.

President Penrose of Whitman College then moved that the whole matter be tabled, and his resolution was carried by a vote of forty-six to ten. Four of the ten would have voted for the principles put forth by the Prudential Committee, but opposed tabling the matter. A courteous spirit characterized the debate on all sides. Spectators applauded Dr. Gladden.

The officers of the Board and members of the committee were re-elected unanimously. The new men chosen on the committee are Rev. F. J. Van Horn of Worcester, Frederick Fosdick of Fitchburg and Arthur H. Wellman of Boston. The addresses throughout the session were on a high spiritual plane. There was a good attendance of laymen. President Capen's address was impressive and Seattle's hospitality ample. Next year the Board will meet in Williamstown, with Pres. George A. Gates of Pomona College as speaker.

Greetings to the Congregational churches in America were received from the prime minister of Japan, and resolutions were passed expressing gratitude because of Japan's contribution to the development of civilization.

A. E. D.

A Modern Knight of Missions

(Portions of the sermon preached at the meeting of the Board by Rev. J. H. Twichell)

In the discharge of the duty assigned me on this occasion I have deemed it permissible and proper to present the subject of Christian missions in the concrete form of the illustration of it which John Coleridge Patteson in his life, character, work, ideas, affords; being moved to it largely by my own long standing, profound impression thereof in that point of view. The name has for a good while been to me a shining one in the roll of the world's Christian heroes. Undoubtedly, from out the radiant galaxy of examples available for the purpose I have indicated, I might have chosen some other better known among us, closer to us in association and memory. Yet, to my mind, his is to be accounted not the less fitting to it, but the more fitting rather, for the very reason that he was of another household of the Christian Church than our own.

The union of believers as not yet realized, for which we pray, we all recognize and feel is of an importance quite inestimable in relation to the success of the grand enterprise of God for the furtherance of which we are here met together; and nothing beside, as we also recognized, is of more potent effect to promote the interest of that union than the sense of fellowship among disciples of different names produced by the kindling of their mutual sympathies through their common engagement in the blessed work of carrying abroad into the world's dark places the good news of divine love and salvation revealed in Christ. As a matter of fact, nowhere else have the divisions that throughout Christendom blemish and em-

barrass the Church been so keenly felt, so sadly lamented, or to such a degree ignored, as on the field of missions. And there rather than elsewhere, we have reason to hope and to judge, will the causes most effectual in the event to accomplish their healing be developed.

What I have termed *his size* is revealed in his idea of pagan evangelization. It was an idea of which churches and missionaries alike have of late come to apprehend the reasonableness and to receive, as they did not formerly. In his case it was, that it was not to be made the aim of his work—the end to which it looked—to import into Melanesia a Christianity of the English type. "I have long felt [he said] that there is almost harm done by trying to make these islanders like English people. They are to be Melanesian, not English Christians. We are so far removed from them in matters not at all necessarily connected with Christianity, that unless we can denationalize ourselves and eliminate all that belongs to us as English and not as Christians, we cannot

be to them what a well-instructed countryman [of theirs] may be. We shall find ourselves trying to denationalize them. I don't mean that we are to compromise truth; but Christianity is the religion of humanity at large. It has room for all. It takes in all shades and diversities of character, race, etc. The substratum of it is, so to say, co-ordinate and co-extensive with the substratum of humanity. All must receive that. Each set of men must also receive many things of secondary yet of very great importance to them; but in these there will be differences according to the characteristic differences of men throughout the world." The danger of a heathen's taking clothing, for instance, to be an essential part of religion must be guarded against. "We have nothing to get out of the way [he concludes] except what was in the way." We remark again the largeness of this man.

But wherein he saw that the new inward man required a new outward man, he set himself with all care, ingenuity and patience to the work of that rehabilitation—and work it

was of the most unromantic and trying nature, very much of it. That school community of his was a place where the process of the inculcation of truth on the one hand, and of guidance and training in the practice of it on the other, is to be observed in all phases and stages; he himself being (as he says he felt the need of being) "a living exemplification and expression of the way he taught—an embodiment of Christian truth, walking, sleeping, eating and drinking, before their eyes." In this holy labor he wrought unrelentingly, unweariedly, to the hour God called him home.

Whatever produced such a man, such a spirit, but the faith of Christ? And what more characteristic, representative fruit in that sort did it ever produce since the first apostolic age than he, and others like him, in this modern day? And is not he—are not they—a sign and earnest of the gospel's assured conquest?

[For other addresses see page 423.]

Shall Ill-gotten Gains be Sought for Christian Purposes

Portions of Dr. Gladden's Paper Read at the Seattle Meeting of the American Board

Dr. Gladden began by a statement of his rights as a free man, though moderator of the National Council, to express his opinions on any question of moment in the denomination, denying that his office as moderator is conceived by him or by the denomination as giving his words any official authority. He disclaimed on the part of himself and those who stand with him any disposition to be litigious, quarrelsome or vain, and said that they were as solicitous for the best interests of the Board as any of its supporters. "We do not think, and we have never said anything which implies, that the members of this committee or the officers of this Board intend any such injury. We know that the interests and purposes of these men are just as honest as our own. It is the tendencies and consequences of their policy that we are discussing, not their intentions."

He then proceeded to discuss the principles laid down by the Board in its recent letter to the corporate members, published in *The Congregationalist* Aug. 26.

He said: "Principle one is defective in its statement of the purpose for which the Board was organized. It is much more than 'a corporation to carry on missionary work and to receive gifts for that purpose.' In the words of President Tucker: 'The Board is not primarily a depository for the reception of unsolicited gifts nor even an agent or trustee for their disbursement. Primarily the Board, as it exists today, is a powerful organization for the solicitation and direction of funds toward missionary ends. Its work in these regards is as positive and aggressive as its work in the field. Principles one and two virtually ignore the whole matter of solicitation in which present issues for the most part lie.' It is this function which we must keep clearly before us in the entire discussion. It is what has been done in the exercise of this function, and nothing else, that has provoked all this controversy. . . . If the Board were simply, in its home work, a depository for the reception of gifts, the ethical principles which should govern its action are not clearly stated by the committee."

"It may be granted that gifts which come from unknown sources, uninvited gifts, like those which are dropped upon the contribution plate, may be taken without questioning. To learn the source of all such gifts would be impossible, and we are not advocating absurdities. But when the giver comes with his gift and asks us to accept it publicly and formally at his hands, the question is very different."

"It is only gifts which require some public

recognition of the giver and which connect themselves with the giver about which any question can be raised. Every such gift represents the giver. His character is more or less reflected in it."

Dr. Gladden proceeded to argue that one man's dollar is not as good as another man's; that if there can be consecrated money there can be "tainted money"; and that money in a very real and vital sense is a symbol, and has always been held so by the Church.

The problem created by solicited gifts was next discussed: "The reception of voluntary gifts is not, however, the question before us. No gifts from compromising sources have been proffered to this Board or are likely to be. The practical issue before us concerns the active solicitation rather than the passive acceptance of gifts. Even granting that 'the American Board has not been given the authority to discriminate between those who offer gifts,' it is certain that the Board has ample authority to discriminate among those from whom it will solicit gifts. It does discriminate among these persons. It has not gone, and it will not go, to great gamblers or liquor sellers soliciting aid. The suggestion that it might intend to do so has been already indignantly repelled as a slander. . . . The right and the duty of making discrimination among those who are invited to contribute to its treasury will not, I dare say, be disputed on the floor. The line is drawn, and will be drawn. The only question is where it shall be drawn."

"Using the discretion which they must use in soliciting donations, there are one or two simple rules by which they should be guided."

"In the first place, as we have already seen, they must not seek the co-operation in their work of persons whose gains have been and are being made by scandalous immoralities. About this there is no dispute."

"In the second place, they must not invite gifts from persons who are conspicuous enemies of society."

Then followed a description of the methods by which money in vast sums has been acquired by a limited number of men in the nation whose aggregate wealth has given them prodigious power, which has been used, so Dr. Gladden believes, for anti-social ends. "The true character of these giant combinations, these grasping monopolies, is now pretty well understood by the people at large. It is evident that they must be sharply restrained or our liberties will soon disappear."

"What then should be the attitude of the

Church toward men who as heads of these grasping combinations stand thus in this relation to society?" asked Dr. Gladden; and replied: "I think that the Church cannot afford to cultivate their friendship or seek their co-operation in its work. They may be courteous and cultivated gentlemen, estimable husbands and fathers, and constant attendants upon church and prayer meeting, but if their business methods involve a peril to public morality and threaten the public welfare, the Church must not invite their co-operation in its work. It must not do so because such solicitation involves an indorsement of them which it has no right to give. If the acceptance of a voluntary gift implies no recognition of the giver, the solicitation of a gift puts the matter upon a different footing."

Dr. Gladden continued with an argument from expediency. Baptist statistics show a decline in giving by the rank and file since their missionary boards made an alliance with Mr. Rockefeller. Too many churches, ministers and missionaries of the Board's constituency disapprove of the policy advocated by the Board to make it likely that "gains from doubtful sources" will offset the injury done to the loyalty and affection of the protesting minority. He contended that the policy of the Board would widen the chasm between the working people of the country and the churches, and closed with this personal word:

"Don't tell me I am making too much of a small matter. I know what I am talking about. I have been on the firing line in this warfare for a good many years, and I know how the battle is going. The appalling thing about it all is that so many of those who ought to be our leaders know so little and seem to care so little. But I implore you, as one whose experience is entitled to some credit, that you will not, by your action here today, put any more obstacles in the way of those who seek to make the Congregational Church the church of the common people. . . . Some of you have been kind enough to assure me that I am in a very insignificant minority. That may be; I do not know about that; I leave that to be decided by you. It will not be the first time that I have been in a very small minority, even in this Board; but I have seen such small minorities, in a very few years, grow to overwhelming majorities. 'The safe appeal of truth to time' is one on which I have learned to rest with hope, and I therefore commit with confidence what I have said to you and to the people of the Congregational churches and to the kindly judgment of all honorable men."

The Germans in China

Their Tactics and the Attitude of the Natives toward Them

By REV. ARTHUR H. SMITH

Author of *Chinese Characteristics*

The fact that it is almost eight years since the Germans, taking advantage of the unpremeditated murder by robbers of two German priests, seized the Chinese port of Ts'ing Tao, and established themselves as the dominant Power in Shantung, has not effaced the memory of that strange act. It was generally understood at the time that it was directly due to the initiative of the late Bishop Anser, who, according to his own account, went first to the Lord and then to the kaiser, proposing the summary proceedings which were so promptly taken. At first no secret appears to have been made of this suggestion of the bishop's, which was distinctly stated as an historical fact in the Reichstag by Count von Bulow, the chancellor. But at a later date, when the direct and indirect outcome of this policy in the Boxer outbreak came more distinctly into view, the bishop chose to deny his connection with the movement, though it has since been established by incontestable documentary evidence. In many respects Bishop Anser was not unlike the German Minister to China of that period, Baron von Ketteler, a man of imperious will, of military antecedents and limitless ambitions. His successor is said to be of a different type.

On the first announcement of this most audacious of modern land-grabs, it was instructive to observe how completely the political and the commercial aspects of the case obscured and eliminated any consideration of the moral (or immoral) element. Whatever their inward vexation, Russian, French and British alike exclaimed: "What a shrewd move! Awfully clever, now, don't you see?" And when a little later Prince Henry, with his "gospel of the mailed fist," made his appearance in Peking, holding a long and secret interview with the emperor of China, it was evident that the star of Germany was now definitely in the ascendant.

THE BLUFF GERMAN SOLDIER

There seems reason to suppose that the nearest modern analogue to the ancient Roman type of soldier and officer is to be found among the Germans. There is in their army and in their civil staff an element of thoroughness, of distant hauteur, a total lack of the *suaviter in modo* and a redundancy of the *fortiter in re* not elsewhere matched. A worldly-wise invader coming to Shantung under these unique circumstances might have sought to soothe and to conciliate, and not needlessly to offend prejudices naturally of phenomenal strength. So far as outsiders are able to judge, the Germans cared as little what the Chinese might think or say as they did for the comments in British and Russian journals. The plowshare should not be expected to turn aside at the protestation of the earthworm, and has, indeed, other occupation than that of listening to vermicular protestations.

The Chinese, on their part, were dumbly

stupid and stupidly dumb. When a thick-headed wheelbarrow man refused to get out of the way of a German railway man, in the year before the Boxer episode, it seemed fit and suitable that the fellow should be struck over the head with a heavy riding whip, as a result of which he died. There was certainly no intention to kill him, only to emphasize German right of way. The effect on the inflammable material of that year may be faintly imagined. The American consul at Chefoo asked one of his nationals (a missionary) to interview the governor (who later became notorious as the murderer of forty-five missionaries in the capital of Shansi) on the general situation, and that highly prejudiced Manchu spent nearly all the time in denouncing this high-handed behavior, as a remedy for which the Boxer movement was devised.

GROWTH OF MUTUAL RESPECT

Since then six years have elapsed and both Chinese and Germans have learned to respect each other. The latter, with a singleness of purpose contrasting greatly with the dilatory movements of the British, devoted themselves to the construction of the railway line from the port of Ts'ing Tao to the capital of the province Chi Nan Fu, the same being completed a year and a half ago. The port of Ts'ing Tao has been laid out upon a scale involving enormous expense, and apparently intended to accommodate several hundred thousand people, instead of the few hundred Germans at present living there. Its harbor has been improved, expensive docks constructed, and a considerable military force is stationed there. Its swelling hills have been graded, forests of young pines planted, roads, barracks, official buildings rise here, there and everywhere, and order reigns where lately Chinese rule (or misrule) had been for ages dominant.

The total outcome of this Germanic invasion is a highly mixed product. From the point of view of political economy, it has been a great assistance to thousands of Chinese to have apparently unlimited supplies of dollars scattered lavishly through the land, and the effect upon the belt of territory affected is very perceptible. Were these irrigating rills to be withdrawn, the hopeless poverty of great numbers would become more intolerable than ever. The instinctive animosity of the rural Chinese against the "outside barbarian" made the early days of the Germans a painful period for each party. The latter, like careless buffaloes, trampled on the sensibilities of the Chinese in a great variety of ways, apparently absolutely indifferent to anything but set routine and the accomplishment of given results. The Chinese feared them with a great fear, and hated them with a great hatred, yet those nearest to them were aware that beneath all this surly bluster lay kind hearts and a talent for distributing evenhanded and impartial justice.

The terror excited by the Teutonic in-

vasion of geomantic regions hitherto most sacred gradually subsided as it became evident that no harm was meant to Chinese either in coffins or out of them, and as it was plain that full price was paid for land condemned, and on the part of the Germans, at least, no squeezing was allowed. Exposed telegraph wires, and railway material left out at night under the silent stars, proved an irresistible temptation to Shantung pilferers, as it has done elsewhere. It is said that bolts and nuts enough were stolen from the railway to suffice for twenty miles of track, but gradually these little difficulties are overcome. The pachydermatous wheelbarrow man who obstinately refuses to hear a dozen *staccato* whistles from the engine, and who deliberately leaves the handles of his clumsy old machine extending over the rails as if by way of challenge, suddenly finds that he has indeed succeeded in stopping the train, but he himself is promptly seized, tied hand and foot, tossed into a baggage-car and deposited at the next district city to be dealt with by the local magistrate, his barrow and its load being in the meantime left to the chances of stern fate. A few repetitions of this kind of offense naturally tend to make it self-limiting.

INFLUENCE OF RAILROADS

What effect the through rail line is having and is to have upon the old time clumsy methods of distributing Chinese goods it is perhaps too early to decide. Passenger traffic along those highways with which the railway is parallel may be said to have ceased, but bulky or heavy raw material like cotton, cotton cloth and local products still crawls along over hill, dale and rivers in the ancient way. In the vicinity of every one of the numerous stations the transportation business is brisk, but this does not extend far. It will probably take a long period for the line to return any substantial profit other than that arising from the coal mines, which were the principal incentive to its construction. A fairly good output has been obtained, with a promise of much greater in the future. Many Chinese lives have been lost in mining accidents, more or less preventable.

The Chinese authorities have from the first been in great difficulties with the strenuous Teutonic temperament, with which anything short of prompt compliance with a demand meant serious offense. This has made the position of governor of Shantung one of the most delicate and difficult positions in the empire. If the incumbent resists German aggression, there is trouble and his removal is required, and would be secured. If he yields to them, he is regarded as "truckling to foreigners," and is liable to impeachment, as has since happened to Chou Fu, who was promoted a year ago from Shantung to be the governor general of the riverine provinces. An energetic German consul at Chi Nan Fu can make the life of any Shantung governor a series of surprises. The Chinese

idea is to multiply the number of interior "ports," to secure the aid of several Powers in resisting the inordinate claims of one.

Now that Japan has risen as an Oriental sun over the eastern horizon, German difficulties are much increased. Ts'ing Tao is undefended and indeed indefensible.

The whole tone of German thought and action is probably undergoing modification. "We don't know when the Japs they come and put us out of here," remarked a commander of a German coasting steamer. Germany is watching Japan. Japan is watching Germany. Perhaps in the end there will be something to see!

The Professor's Chair

By Henry Churchill King, President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

182. *Would faith in Christ be easier if there had been no miracles?*—W. E. (Iowa.)

With our modern feeling, no doubt it often seems to us as if this would be the case. But I am myself inclined to think that even for our modern world this would not really be true. I am sure difficulty would arise for us all if the surpassing personality of Christ had appeared among men without some deeds in the different realms of his life truly corresponding to the greatness of his personality.

183. *I am troubled by the lack of demonstrable proof of the existence of God. I admit, however, that the absolute proof of such a question is impossible, and that one might as well accept one alternative as another. (2) Another doubt arising from this is doubt as to the divinity of Christ. This, of course, is necessarily involved in the first faith, and could easily be believed if the first were accepted. (3) The efficiency of prayer, too, I find it hard to believe in. If a God does exist, who created men, and who will receive and judge them at the end, it seems impossible that he could guide and direct each one separately and listen to their petitions.*—E. B. (North Dakota.)

1. One should carefully note the reason why it is said we can have no demonstrable proofs for the existence of God. It is not because of the unreasonableness of belief in God, but because the fact to be proved, in the nature of the case, is so great as not to admit of strict demonstration. It may, I think, be quite truthfully said that the existence of a God of reason and love is so certain and fundamental a fact that it really has to be assumed in all thinking and living—a fact that cannot be proved because it is the basis of all proof, the postulate without which we should be driven to give up altogether the possibility of rational thinking. And this, it will be seen, gives this faith in a way the deepest proof that it could possibly have, in spite of the fact that strict demonstration is not possible.

2. In reference to the divinity of Christ, it may be well to add a few words to answers previously given. One may well, in his thinking, separate carefully his theory of the divinity of Christ from the fact. One may be able to see, that is, with great clearness, that there are abundant reasons for believing that Christ is the supreme revelation of God—a revelation so great that one cannot conceive how, at least upon the moral side, it could be greater. And yet, even in such a case, he might not see his way clear to a definite metaphysical theory of the person of Christ. But for our religious life the essential thing, certainly, is not some theory of the person of Christ, but the perception of the fact of his supreme religious significance. The reasons that move me to a confession of the divinity of Christ I have expressed somewhat fully in the letter on The Significance of Jesus Christ, prepared for the March number of the *Pilgrim Teacher*, to which I may perhaps refer. In thinking about the divinity of Christ, also, it is well that one

should make clear to himself just what it is that he himself wants or means by the expression. Certainly, if one is thinking accurately, he will soon see that he does not mean that he wishes to affirm the existence of two Infinites. And when one thus makes quite clear to himself just what it is that the doctrine must look to, he will be, possibly, helped not only to faith in it, but to some reasonable theory of it; though the theory, as I have implied, is much less vital than the perception of the fact.

3. With reference to the efficiency of prayer, the difficulty of the inquirer seems to me to arise from an argument made directly from our finiteness. There is no reason why we should deny to the Infinite God, whose will supports every finite being, direct and immediate relation to each such being. And we are really arguing from an essentially finite conception of God when it seems to us impossible that he should "guide and direct each one separately." If the theistic view is true at all, we do live in God and in absolute dependence upon him, and it is natural that we should feel this dependence and express it in prayer. Moreover, we have been created by God as persons; and that means that we are made for personal relations, and once more naturally look to that highest possible personal relation with God, the Creator himself. And once again our whole being, especially with its ethical nature, looks to an ideal that finally brings us, as though inevitably, to the thought of God. We cannot help appealing from the false judgment of those about us to the ideal judge. As Professor James says, in this sense, at least, "We must pray." And we do pray, in some such way, all of us. Christ simply adds to this, out of his own manifest experience, You can pray, and you may pray. You may count upon direct, personal relation with God.

184. *Wherein is the analogy of the organism inadequate to explain the spiritual life?*—V. H. W. (Ohio.)

Just because the relations to which the spiritual life has reference are always personal, whereas the relations between the members of an organism are never personal, and are able, therefore, to express the relations of persons only inadequately.

185. *I don't see how to harmonize immanence and God's personality. All the theologians I have read seem to say, on this side, I believe in immanence; on the other side, I believe in personality; but they do not unify them.*—J. M. (Ohio.)

The difficulty of harmonizing the two conceptions, I judge, comes from the fact that the questioner holds too material a conception of immanence. If we think of the immanence of God not as some diffused stuff, but rather as the sustaining will of God active in each thing (just as there have always been theologians, from Augustine down, who have preferred to think of "preservation" as "continuous creation") then surely there would be no difficulty in entirely harmonizing the thought of immanence with personality. And even the scientist Wallace, it may be worth noting, believes that we must find the fundamental reality in will. Certainly there is nothing necessarily contradictory in the notion of immanence and personality.

186. *Is the modern emphasis upon the "like-mindedness of men" a return to the Greek ideal of the Generic man? (2) Is there not also an incompatibility of the doctrine of like-mindedness with the thought that some deep community of interests is necessary for friendship? The community of interests is invariably intellectual. (3) Does not the theory of the like-mindedness of men lead to the ideal of Walt Whitman? And must it not fail to satisfy a man in the mood of Browning, when he wrote,*

Now, who shall arbitrate?
Ten men love what I hate, etc.

H. W. P. (Ohio.)

1. Theoretically, perhaps, but practically not. The Greeks, even in their highest philosophers, did not reach the modern social doctrine of the like-mindedness of men, as may be seen, for example, in the simple fact that even into their imaginative construction of an ideal state, both Plato and Aristotle put slavery.

2. There is, I think, no incompatibility in the two ideas. In like-mindedness the emphasis is not mainly intellectual, and I should quite as distinctly say, with reference to the community of interests, that it is not only not "invariably intellectual," it is not even chiefly so. The most important interests lie in the line of convictions and ideals that are much more ethical than intellectual.

3. The assertion of the like-mindedness of men means insistence upon their likeness in the great fundamental possibilities and ideals. It does not assert likeness of character, nor deny difference in the free response to any particular ideals. The doctrine, that is, is no denial that certain men are right at this point, and others in that. For example, it might perhaps be asserted without question of all men that they had constitutionally some sense of beauty, some sense of truth, some sense of duty. In the possession of these great ideals they are all alike. But they may still differ greatly as to *what* is beautiful, *what* is true, *what* is duty. The sense of these ideals they have in common. The particular content depends in no small degree upon their particular inheritance, education and environment. The thought of the essential like-mindedness of men does not, therefore, seem to me at all in conflict with the thought of Browning's Rabbi Ben Ezra referred to.

The New Outlook for Theological Schools

The day is passed in which a theological seminary or college can consider itself shut up to the sole task of preparing a certain number of men in one definite course of studies for one, and only one career. Forms of ministry in the Church are much more varied now than they were a generation ago, and many which did not exist then not only today exist, but demand the whole time and attention of trained and devoted men and women. Either new schools must be created to train these people, or those which already exist for training the ministry must widen their conception of the ministry and seek to train every kind of church worker. I have no doubt that, from every point of view, the latter is the right way to meet the new demand. I firmly believe that the churches will arise in new enthusiasm for their theological schools when these have been thoroughly aroused to see the larger task which is before them. If these schools will serve the churches to the utmost in all ways appropriate to their character, they will find a most warm and earnest response, and their own problems—financial and others—will be more easily solved.—Pres. W. D. Mackenzie, in the *Sunday School Chronicle*.

One cannot destroy religion provisionally. Religion once destroyed will not be effectually replaced.—Wilfrid Ward.

The Obedient Son

By Charles M. Sheldon, Topeka, Kan.

CHAPTER VI.

He was so stunned by her question that at first he sat staring at her in bewilderment. He had never told her of his experience with his father. All that was unknown ground to her. He had feared to mention it, and she had never once been aware of the little home tragedy at the heart of which even now Rev. John Armstrong dwelt.

With a cry of self-reproach Rufus revealed all this to his wife. When he had finished her eyes glistened. The thing that he will never forget is that she did not reproach him for his lack of confidence. But his soul felt the shock of her question and he could not shake off the wonder of it.

"Could you be a minister's wife, Agnes?" he asked her, with increased astonishment over his own thought of her.

"Could I! Rufus, let me tell you a secret, since it seems to be in order. I have always wished you would enter the ministry, but did not say anything, knowing how enthusiastic you seemed over the business and the invention, and how eager father was to have you with him. But my real dream has been the ministry for you and a parish for us both, though I have been happy all this time as we were. Rufus, I have been learning much for myself while you have been away all day. You have never really understood me, have you, dear?" She laid a hand timidly on his arm and he passionately kissed her upturned face, while he cried out in his heart for length of years to make good all that he had stupidly failed to reap of the past.

"Do you really mean," he faltered, "that you could be happy in a parish, in a church, with a people?"

She replied calmly: "Rufus, while you have been at your work, a great vision has sometimes come to me of what we might do together. Think of having a parish, of working with and for people. I am not worthy. But all this social life in this city does not contain for me a grain of satisfaction to compare with the joy of actually doing something and loving a people and helping carry burdens and having people to call one's own and making life count for the greatness of things. And you are so capable, so strong, such a power, Rufus, for the good of men's lives if you once chose the ministry, how gladly would I share every burden with you and count it all joy to be allowed to suffer anything for God."

Rufus Armstrong listened in perfect astonishment. Was this his wife, the daughter of Richard Dillingham the great business man; this woman, reared in such an atmosphere, where had she caught such a vision of service or dreamed such a dream of abnegation? And not until long after did Rufus learn the reason for it, or trace the enthusiastic fire of his young wife's passion back to an altar of consecration in the life of one of the ancestors of Agnes' mother, a gentle soul, who in a broken but hallowed beginning of religious fervor had begun to burn the incense of Christly adoration at the shrine

of a love for the people that had never gone out. And then her words irresistibly brought before him a picture of his patient, loving mother, with her hallowed life laden with burden-bearing, but sweetened, not embittered by it, and sharing in a noble and uncomplaining spirit with his father all the petty common loves and sins of a parish, the crown of a life of service on both their brows. At that moment Rufus had a glimpse of what it means to wear a crown, and a throb of divine ambition went through his heart as his mind returned to the fair face of his young wife, and he doubted if he dreamed.

When he went down to the office the next day he was prepared for the interview with Mr. Dillingham. It was painful for him, but no longer the crucifixion he had feared. The face of his wife as she had looked when he turned from her to go down town was with him all through that trying hour. He went out from the ordeal, for it was no less than that even under the new exhilaration that filled his life, with a consciousness of power which no man could take away.

The next three months in Rufus Armstrong's experience were months of strange testing and sifting. The absolute knowledge of an unquestioning love on the part of his wife kept him during this crisis from bitterness and helped him to his final decision. There was never any doubt in her heart as to his ultimate answer to all the questions that surged for answer. Through all that trying experience she was his best friend and companion, and he marveled to think he had once supposed he knew her mind and had probed her capabilities.

One day he said to her: "Agnes, I am going to the seminary. I don't think I shall make much of a minister, but I know one thing. Our parish will have a model minister's wife."

"You mean a minister's model wife, don't you?" she replied laughing. "But I know you better than you know yourself. You will be a power in the ministry. I don't think so, I *know* you will."

Rufus Armstrong, with an emotion that did him vast credit, entered upon the new life. The steps that led him into it were not so clearly defined until long afterwards. But the farther he went, the clearer his call into the ministry grew. He awoke each day to a deeper love for men and a more devoted loyalty to Jesus Christ. He thrilled each day to feel stirring in him a real message to men. He was almost terrified at times at the strength of his convictions, many of which seemed to leave him alone, apart from the other students. He went through the seminary with honor, respected at first and loved at last, and three years from the time he had made the decision he received a call to a Western parish. The salary offered was \$900 a year and a parsonage. He smiled as he read the letter and recalled his talk with his father the day before his graduation.

He showed the letter to Agnes and she simply said, "When shall we go?" He

smiled at her question and, having made up his mind as she knew he had, he replied, "Just as soon as we can get out there."

The story of the ministry of Rufus Armstrong is as yet untold. It is easy enough to write about battles, campaigns, gunpowder, elections, conquest by sword or diplomacy. These trivial events which we call history are child's play to describe by the side of heart history, the tragedy or drama of the life that has at the heart of it real life experience. A letter from Rufus to his father at the end of his fifth year in his Western parish may throw some light on his career as far as it has gone. For the rest you must inquire of the parish, which knows and loves him as he likes to be known and loved.

Dear Father and Mother: We celebrated our fifth anniversary here yesterday and had a bright, happy day of it all through. The people decorated the church with goldenrod, and even Mark Hansen and his wife were at the services morning and evening. You remember what a time I had with Mark when he threatened to withdraw from the church because he objected to my doctrine of inspiration? He was very sick, fortunately, for two months this summer, and it gave me a fine chance to call on him and get even. At the close of the evening service Deacon Marsh and Superintendent Willis came up and complimented Agnes on her flower decorations, and they were hard to beat—the decorations and the compliments, too, for that matter.

I want you both to come here this winter and stay with us and see how Agnes is doing. George has had you at his house long enough. We are delighted, father, to know how well you are since the last illness, and it is a matter of pride with us to hear that Fairview wants you back again as soon as you can sufficiently recover. Mother, the way you keep your youth is a source of wonder to us. How do you do it? Agnes says it is a characteristic of ministers' wives to keep sweet and grow old gracefully. Anyhow, dear mother, I shall never forget what you said in your letter to me eight years ago when I wrote of my decision to enter the ministry—how you thought it had added ten years to your life. If I have added anything to your joy in living, mother, I consider it worth more than crowns and scepters, for I owe more to you and your prayers than to anything else in the world.

I think I do not need to say, as I have said it many times during these five years, that I am supremely happy in my life work. I cannot understand the Rufus Armstrong who foolishly talked with his father about the ministry the day before he graduated. There is no place so full of real power today in all America as the pulpit, and no place so charged with divine possibilities as the Church of Christ. The trouble with any young man who does not see all this is the trouble that has always gone with a lack of spiritual vision. I cannot express to you my joy at the thought of a message to the living and dying, especially to living men, for I have so far had only one dying man to minister to in spiritual ways when I felt that the opportunity was free for spiritual counsel. But the message, father, that the ministry has to bear to the world! What could be more glorious than to be an ambassador to men of the riches of Christ? I feel my whole being tremble with the privilege of being used in this way.

The greatest influence for shaping the life not only of the individual and the family but of the whole state is in the church out here. And it is my daily joy to realize this in many practical ways. I believe that if the pulpit has seemed to lose power in this age it may easily regain it by the preaching of a living, practical Christ, and by the energizing spirit of a sympathetic and wholesome Christianity

which insists on a participation in all that men do and are.

It is true, we are not burdened with riches. But Agnes says we are free from the slavery imposed by the God of civilization called *more things*. And we are happy, truly so. The children are such strong, vigorous fellows, especially John, who resembles his grandfather and who I hope will grow into as good and useful a man. And as for Agnes! There is a minister's wife for you! For me especially. She is the happiest creature! She has learned how to love all the plain, common, uninteresting, homely people in Westfield, and, as she really does love them and not pretend to, she gets loved in return, and if there is anything more calculated to make anybody happy and good looking than being loved by the crowd, I don't know what it is.

Dear father and mother, I am divinely blessed with a wife who is truly the joy of my life. I am a happy man and my ministry is

full of blessing. It is a difficult parish in many ways. The people are sometimes exasperating in their refusal to live up to the ideal. They pay no more attention to my preaching some weeks than if they never heard. Do they hear? I ask. The prayer meetings sometimes go in such a way as to break your heart, and all sweet bells are jangled and out of tune. But as the years go by I see results. Fruit does come. Christ grows up in the lives of the children and young people. Sometimes when I get most discouraged some one does a Christ-like thing that puts new heart into me. O, it pays to preach and pray! I know I love my people and they love me, and I think the years are teaching us how to bear with one another. I pray for the gift of continuance. I think I ought to stay here ten years more in order to put my mark on the town. It's not a large place, you know, but big enough to hold more of Christ than I can ever give to the people.

John has just broken into the study and is

clamoring for me to come out and play ball with him. Since you told him about my knocking the ball over the fence he is always wanting me to repeat the feat in our back yard, to the scandal of the neighbors and the embarrassment of the ministry. Agnes is just coming in to help me. She joins me in love to you. Here are our kisses to grandpa and grandma. Your loving son,

RUFUS ARMSTRONG.

And the evening of that day marked a clear sunset for Rufus Armstrong and his wife, hallowed and made tender by the love of their people and the companionship of the divine Christ. To his chosen disciples bearing messages of life to the children of men this story of one of them is affectionately dedicated.

[The end.]

Summer Religion for the City Child

An Improved Form of Vacation Work

By SYDNEY HERBERT COX

"Think of something that smells bad, and that you want to get away from as quick as you can," was the suggestion of a little boy trying to help out the girl who, in a guessing game at one of the vacation Bible schools, could find no answer. The little maiden promptly replied, "Home." This suggestive reply reveals one of the chief causes of the newest movement to save the city's children in summer from the dangers and temptations of crowded streets, and develop their character amid pleasant surroundings, training both hands and hearts for a better future.

"Who owns it?" asked one boy, who with a party of twenty at Coney Island saw the sea for the first time, and could not comprehend anything without someone near-by owner. A Bible story illustrating honesty was followed by the comment, "That is not so in the Insurance Company!"

All the agencies for summer education and recreation provided by the city, the churches, charities, newspapers, etc., remain inadequate to reach the great bulk of the 608,000 children in Manhattan and Brooklyn between five and fourteen years, constituting one-fifth of the population of these boroughs. With their younger brothers and sisters, these make one third of the inhabitants.

THE PROGRESS OF THE MOVEMENT

In 1901, Dr. Robert Boville, then secretary of the Baptist City Mission Society, recognized these conditions and opened the first vacation Bible school. In 1904, nearly 4,000 children were enrolled in the Baptist churches opened as centers. Dr. Boville's efforts meeting with splendid success. The movement, having proved its worth and the need of interdenominational extension, was organized this year as a department of the Federation of Churches in New York City. Dr. Boville, a director, being made superintendent.

Eleven churches, representing seven denominations, two tents, a settlement and a Y. M.

C. A. branch constituted fifteen centers, in which a total of 4,131 children were registered. From July 10 to Aug. 24, the daily average attendance was 1,034 for thirty-three

or by dramatic recital, the lessons being very practical and realistic. One child wished that a high ladder might be built above the houses that she might take hold of the hand of God,

who had been made more real to her consciousness. Special attention was paid to the nature of both words and music in the exercises taught, education, not mere pleasure, being the aim in view. It is not easy to get sweet music out of the strained voices of children always on the street, but the part songs, humming-pieces and hymns rendered at commencement in Olivet Church surprised the visitors.

The second hour each morning was given to sewing for the girls, according to the system at the Teachers' Training College, hammock and basket making for boys, and other industrial features for both sexes, besides physical culture and talks on First Aid to the Injured. At the industrial exhibition, Bethany (Congregational) Church School won the second prize and the Brooklyn Congregational Tent School third, the first prize going to Union Avenue Church (Baptist), Brooklyn.

RESULTS

Six hundred children attended commencement, and among the exhibits were 240 sewing books of eight models each, 200 hammocks, and baskets innumerable. Different schools gave exhibitions of restoration from drowning, bandaging wounds, etc. The Tuesday and Thursday talks to the schools on Health and First Aid included proper food, table manners, cleanliness and care of the sick at home, sewer gas, tobacco, alcohol and accidents on land and water. Among results, one child reported that her mother had bought her a manicure set, while others showed traces of strenuous attempts to polish faces and untangle hair.

The entire cost amounted to only \$3,600. Miss Helen Gould provided for two schools, and another donor gave \$1,000. The worth of the work accomplished cannot be measured in



Industrial Group at Bethany Church

sessions. To conduct the work, forty-nine undergraduates from leading colleges were instructed as a normal class. Naturally enough, ten of the schools were placed on the East Side, called by Dr. Boville, "the 'darkest Africa' of childhood." Four children were found whose mother, being obliged to work out all day, left them three cents daily. Being asked how they spent it, the eldest replied, "Two cents for bologna sausage and a cent for bread!" Not all the children were of the very poorest. One little girl came only on alternate days. Her sister explained that, since Tessie's teacher had told her to be clean, she stayed home to have her only dress washed.

THE TEACHING

The foundation of the schools being religion in the broadest and best sense, the first hour each morning was devoted to Bible stories and music. In the course of the thirty-three days as much of the Bible was covered as in the average Sunday school year. The stories were illustrated by objects, or by stereopticon,

money or statistics. The good achieved has been in two directions: 4,000 children have learned that properly conducted work is the best kind of play, and that the training of the hand is a delight and not a drudgery. Some of them have learned that the Christianity which prompted such a movement for their benefit is a splendid religion. Many of the scholars belonged to Roman Catholic and Jewish families. The college men and women have also received great benefit, voluntarily acknowledging it as the happiest summer they have known. The tenement child can teach some valuable lessons that few professors and college students know.

Has there ever yet been any statesmanlike

only ninety-three persons were killed and 553 injured, a large number certainly, but small in view of the statistics for 1905. Of course the strike is charged, and justly no doubt, with responsibility for a considerable number of these violent deaths and a still larger number of injuries, but the strike does not account for the lawlessness which prevails in many quarters, for the carelessness among the employees on the railways and street cars, for the general failure to inflict suitable punishment on guilty parties. The real reason for the fearful record Chicago is making is in the incompetency of the men charged with its government. By city officials life seems to be held cheap, and the law is easily set aside or modified in multitudes of instances. Lovers of order see this and are trying to remedy it, but it is as difficult here as in New York or in Philadelphia to secure a thoroughly honest and strong government for the city. The present mayor is no improvement on his predecessor, though he seems to have good intentions accompanied with obstinacy.

The Mayor and the Council

For years citizens have tried to secure good men for the common council. They have succeeded so far as to have a majority of honest aldermen as their representatives. Boodling and graft have

had their day with us, although the race of boodlers and grafters is not yet extinct. Just now the mayor and the most important committee of the council are at loggerheads on the transportation question, the committee deeming the mayor's plans for immediate ownership or occupation of roads, where the franchise either has expired, or soon will expire unwise and impracticable, and therefore favoring a renewal of the franchise for some of the companies on terms advantageous to the city. So bitter is the mayor, against aldermen who venture to hold opinions at variance with his own that in his speech at a banquet given to Mr. Bryan he spoke of the city council as one of the two arms of the city government and one that is paralyzed, thus rendering it impossible for the mayor with his single arm to do anything for the good of the city. The aldermen are indignant as a matter of course, and the mayor will doubtless be asked to explain. The mayor says the people want municipal ownership. True, a majority of those who voted voted for it, but it was understood to be only a tentative vote. The strange thing in the whole movement is that the mayor makes no mention of the reports of men like Dalrymple, the Scotchman, which are unfavorable to him, but only to those in accord with his own opinions.

In Memory of Dr. W. H. Davis of Newton

The trustees of Kingfisher College, Oklahoma, have voted to found a professorship in honor of the late pastor of Eliot Church, Newton, Mass. Dr. Davis was a staunch friend of the college from the first. It was from his church that the first hundred dollars outside the territory came, and subsequent gifts were often made which not only relieved from embarrassment but from actual suffering in that pioneer work. Dr. Davis's interest in the college continued till the last, and but for an illness which proved fatal he would have visited it, and doubtless would have assisted efficiently in securing funds for it. It is gratifying to know that \$100,000 have been secured for endowment, and that under the stimulus of

a second offer from Dr. Pearsons as much more will, it is hoped, be raised. Oklahoma needs the college, and the Christian people throughout the country ought to be interested in its establishment and adequate equipment.

Retreat for the Brotherhood of St. Andrew

Arrangements have been made for a retreat for members of this brotherhood at the University of Chicago. Five days will be devoted to it. There will be visitation of churches as well as prayer and conference. The university itself is preparing to do more than ever for the religious welfare of the students. It proposes also to provide Bible teachers for all the churches which care for them.

Chicago, Sept. 16.

FRANKLIN.

Father and Son in Mission Succession

BY REV. WILLIAM ALLEN KNIGHT

The throng which had crowded decks and gangway, taking leave of friends, had at last descended to the pier. The long, steep gangboard was lowered away, and the *Romanic* was about to cast off her Boston moorings, last Saturday, bound for the Mediterranean. A group of American Board missionaries were in the ship.

In the mass of people on the pier was the stalwart form of the secretary of home missions in Massachusetts. Above the black wall of the steamer's side, looking down over the rail, was a beloved son with his wife, going to service in Turkey.

The gangboard to the steerage was still in place and seven hundred of the poor of Italy were hurrying aboard. To ease an overfull heart the father had stepped aside and stood watching these emigrants. "O, we must have a theology which will shepherd these roving sheep," he said with great earnestness.

Amid the babel of voices and the noise attending the departure of an ocean steamer, the *Romanic* at last began to move. The father returned to the opening in the pier-shed and the son and his wife passed along the high rail until the large letters of the name "*Romanic*" near the stern came into view above our heads. Many were calling their farewells to friends. Then the father, his face wet with tears, bared his white head, lifted his hand high above the throng and cried: "Good-by, my boy! 1 Corinthians 16: 13, 14."

A quick hush fell on the group about him. All seemed to feel that they must let his message be heard; even strangers stood waiting for him to call out the words once more, while the son bent over the rail, near the tall vessel's stern, eagerly listening.

Lifting himself to full height until the gray hair and upraised hand were seen above all the people, the father shouted again: "Stanley! 1 Corinthians 16: 13, 14. Make it your motto for life! God bless you, my boy!"

Several persons, total strangers, made a note of the reference, while a dramatic scene was witnessed up on the vessel's deck. The young man seemed to have caught his father's words; but he was unable to speak. Suddenly, as the stern swung clear of the pier, he extended his hand as in benediction, and with no word but "father," he held it so until the upraised face was left behind. It seemed the answer of blessing for years of fatherly love.

As the people on the pier began to move away, the father said to one at his side:

"Now I know what Moody meant. I heard him say once that before he was a father he preached much about the sacrifice of the Son, but after he became a father he learned to preach above all the sacrifice of the Father. Now I know what he meant!"

The little group of friends turned homeward. And in their hearts there was a new vision of the love that is saving the world—the love of the Father and the uplifted Son.



Commencement Exercises at Olivet Memorial Church

attempt to grapple with the summer problem of the churches? Does not the vacation Bible school suggest an almost illimitable opportunity for Christian work that will permanently affect the next generation of adults by seizing them now, at the best stage of their lives? And is this not pedagogically and economically sound, and preferable even to trying to catch grown-up children by extraordinary campaigns of evangelism that suggest, though not intentionally, a disparagement of organized churches?

EXTENDING THE WORK

The federation officials have called for Christian money to plan for as many more schools next summer as possible, believing that the absence of religious instruction in the public schools can be offset by federative religious instruction in the churches, and declaring that the program of Jesus for the welfare of childhood must be fulfilled. Fifty thousand dollars would make possible over two hundred schools. Who will give toward it? The movement should be extended to every large city, and no better watchword could perhaps be found than that of the New York Federation—A seat in the public school and a Christian friend outside of it for every child in the city.

In and Around Chicago

(The *Congregationalist* may be found in Chicago at the *Congregational* bookstore, 175 Wabash Avenue.)

Crime in Chicago

Even a lover of Chicago must admit that law and order do not always prevail in the city of his pride. It is not pleasant after an absence of a few weeks to read in the daily press almost as a matter of course that during the first six months of the year 352 persons have been killed and 3,716 injured, many seriously, that eight of these deaths were caused by personal violence and 995 of the injuries. This, compared with the record of 1903, is not encouraging. In the first half of that year

A Drama of Doom*

By Rev. A. E. Dunning

Careless seems the great Avenger;
History's pages but record
One death-grapple in the darkness
'Twixt old systems and the Word;
Truth forever on the scaffold,

Wrong forever on the throne—
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above his own.

—James Russell Lowell.

The destruction of nations and kingdoms because of their wickedness is one of the prevailing themes of writers of books in the Bible. The sweeping away of all peoples by the flood, the burning of Sodom and the drowning of Pharaoh's army are early examples. The list of destroyed cities because of the wrath of Jehovah is a long one. It includes those of Palestine wiped out by Joshua's victorious hosts, Memphis, Tyre, Sidon, Nineveh, Babylon, besides many others less known, and Samaria and Jerusalem. The story of the downfall of each was written, not by a historian as a record of facts, but by a prophet and preacher illustrating the wrath of God against sin and the certainty that he would punish sin. It is with this in mind that we must study the story of the conquest of Babylon in the Book of Daniel.

The statements concerning it by different authors have never been fully harmonized. Herodotus gives one account, the Bible another, and the inscriptions deciphered which have been found in the ruins of Babylon still another. According to accounts outside of the Book of Daniel, Nabonidus was the king of Babylon at the time of its capture. No record is found of a king named Belshazzar, while Cyrus the Persian, and not Darius the Mede, was the conqueror.

In a degree, however, recent discoveries have helped to solve the puzzle. Nabonidus, perhaps the son-in-law of Nebuchadnezzar who had seized the throne by a conspiracy, was the king. He had been defeated with his army in the field, was unable to return to Babylon, but had left his son there in his place. Darius, who took possession of the city, was the general under Cyrus, and was intrusted with its government. If these statements are confirmed, no important contradiction is found between the Bible and history.

The story bears evidences of having been written several generations after the city was taken. Some of its language is Aramaic, which came into use by the Jews after their return from the captivity. The words on the wall were in that tongue. The setting of the story is distinctly Jewish, and could hardly have been told as it is written by any other than a patriotic Jew of the time of the second temple, when the use of its sacred vessels for an idolatrous festival was the most impious act which a Jew could conceive.

The moral lessons of the story might be effectively taught by reading the chapter aloud with emphasis properly placed through careful study. No other passage in the Bible more readily lends itself to such a method of interpretation. It is in form and spirit a swiftly moving drama in successive acts, which may be named as follows:

1. *The sacrilege* [vs. 1-4]. The young Belshazzar, heedless of his great trust as guardian of the besieged city, was leading a drunken carousal, in which his counselors and subordinates joined. His grandfather, the great Nebuchadnezzar, had taken the holy vessels from the temple of Jehovah at Jerusalem, and had placed them in another temple at Babylon as sacred things. The young spendthrift, who had been left in command of the city, as he was drinking wine had what seemed to him a brilliant thought, and he put it into execution. He had those sacred vessels brought into the banquet hall and used by the drunken lords and dissolute women he was entertaining.

The picture suggests its counterpart today. The idle, reckless, debauched inheritors of wealth they could not have earned, and of trusts they are incompetent to manage, squander in the face of the people what never justly belonged to them. Is there any punishment for such a spirit of irreverence, of defiance of divine laws and of just public sentiment? This first act of the drama asks this question.

2. *The summons* [vs. 5-9]. Every nation with a history has its Nemesis. With feet of wool and grip of steel he pursues the persistent offender against justice and righteousness.

He that being often reprov'd hardeneth his neck
Shall suddenly be destroyed, and that without remedy.

This was the Hebrew idea of vengeance on hardened sinners. The hand of an unseen power tracing mysterious words on the wall of the banquet-room before the startled guests illustrated a truth which

is written on the pages of human history, and which every wise man will read for himself. "The handwriting on the wall" has become a proverb to describe the awakened consciences of men who know their deeds are evil. With minds filled with foreboding they would know from some authoritative voice what that impending future is which they dread and know they deserve.

3. *The seer* [vs. 10-17]. The prophet whose mighty deeds had profoundly impressed the great king Nebuchadnezzar and the whole nation had been forgotten by a generation sunk in lawless pleasures. But now his hour had come. The queen enters in this third scene of the drama, and introduces Daniel with a brief description of his character and his deeds. Then the majestic figure of the old prophet appears, and he is called on to speak, he whose warnings would have been unheeded in the headlong downward career of king and lords and wives and concubines till they were startled by the mysterious message out of the unseen world. His message is simple, dignified, direct, unanswerable. Your great predecessor, he said, was punished for his insolent pride, and you knew it. Yet to your pride you have added sacrilege and lawless license, and the God who smote Nebuchadnezzar has inscribed on that wall his message to you.

The righteousness of God, his abhorrence of sin, his knowledge of it in the life of every sinner, his determination to punish it—these are abiding truths as well known now by every one as they were known to the base king and his companies in the banquet hall of the palace of Babylon.

4. *The sentence* [vs. 25-28]. It was in three simple words which stand over

against the record that every one is daily writing of himself. They are these:

Mene: The end of the trial time of your life has come. Its last hour is striking.

Tekel: Your soul is being weighed. Your inheritance, training, knowledge of right and wrong, possessions, opportunities, are cast into one scale; in the other is what you have made of them—yourself.

Upharsin: This is the plural of the Aramaic word *Peres*, the singular being used as a play on the word for Persian, referring to the Persian king whose army was even then entering the doomed city. It meant that the kingdom of Belshazzar was being broken up and would fall to pieces.

Every life moves to its hour of judgment when its value is to be measured. The judgment on Belshazzar was the proclamation of his destruction and that of his kingdom. Put in contrast with it the judgment on Paul to which he gave joyful testimony for himself and for all who had lived with his supreme motive [2 Tim. 4: 6-8].

5. *The sentence executed* [vs. 30, 31]. The curtain falls, the drama is closed. These verses only record the end foreshadowed.

The Minister and the Music

The interest in church music is perennial. It expresses itself at intervals in articles or letters in *The Congregationalist* or other religious papers. My conviction is that the preacher should be a student of hymnology. We are rich in hymns and much has been written of their authors and history. This literature would be a powerful help in the selection of hymns. A few words occasionally regarding the hymn to be sung would add to its interest and increase the spirit of worship.

New York City.

R. F.

Biographical

REV. HENRY E. HART

Rev. Henry E. Hart died at West Hartford, Ct., Sept. 9. He graduated from Yale in 1860 and Hartford (then East Windsor Hill) Seminary in 1863. His pastorates were all in Connecticut and included Bridgewater; Union Church, East Hampton; Durham, Wapping and Hadlyme. His last pastorate was at Franklin, where he went in 1881. He retired from the active work of the ministry in 1900 and went to reside at West Hartford. Mr. Hart, by his long residence in the state and his simple, unaffected Christian manhood, had won for himself a large place in the churches of Connecticut.

R.

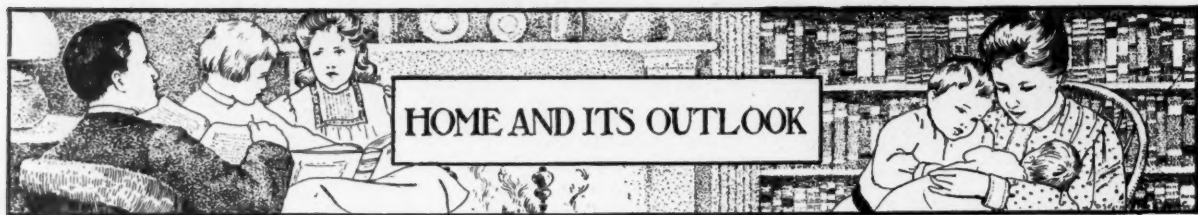
J. HOWARD NICHOLS

The death of Mr. J. Howard Nichols last Friday night removed from Eliot Church, Newton, one of its most devoted and faithful officers, and from Boston business circles a man who had achieved conspicuous business success.

Mr. Nichols was a born tradesman. While still a child he sold penny bunches of pennyroyal to the operatives as they came through the gate of the great Manchester mill, a fact he recalled with mingled emotions when many years later he declined the superintendency of that mill with a salary of \$15,000.

When not yet twenty he was sent to China for five years by Mr. John L. Gardner, with a salary of \$5,000 and expenses. For thirty years he was treasurer of the Dwight Manufacturing Company, and part of that time of the Great Falls Company, also. Through life Mr. Nichols was guided by Christian principle and a high sense of honor. While in China he identified himself with missionaries and aided their work. In early life he adopted a systematic plan of beneficence, and his gifts have been large but quietly bestowed. One of his larger gifts was a public library presented to his native town, Kingston, N. H.

* International Sunday School Lesson for Oct. 1. Daniel and Belshazzar. Text, Daniel 5: 17-30.



HOME AND ITS OUTLOOK

The Well

BY ANNA BURNHAM BRYANT

All day they dipped its wealth away—
The thirsty world—and cried,
"How low it lies!" Yet morning gray
Again their need supplied.

All secretly the waters steal
Into God's wells at night.
Who can the hidden ways reveal
By which He sends delight?

See, Lord, this empty well, my heart!
The long day dips it dry.
New strength still secretly impart
While in Thy dark I lie.

How to Keep a Child's Confidence

PART II.

BY ELLEN CONWAY

Love and tact are the two qualities needed. Love we take for granted. Of tact it has been well said that it consists less in doing the right things than in not doing the wrong ones. Naturally we have approached our subject from its negative side. But it has a positive one.

Every one of us can call to mind some mother who is particularly successful in these lines, whose house—not always a specially large or fine one—is a rallying ground for her own children and her neighbors', who is in constant demand herself as a chaperon for their parties and sleigh rides, whose popularity means a real influence for good. We recognize her talent and envy it, but think of it as a natural gift and beyond our cultivating. It is so in part, no doubt, like all talents.

But in part it can be analyzed and imitated. Such a mother always contrives to keep a genuine interest in what interests her young people. She takes pains to meet their friends and make herself charming to them. She follows their studies at school, if not in detail, at least so as to have a general knowledge of them. She brings to their notice from her own reading or study course, items and anecdotes that bear on their work. She makes acquaintance with their teachers. She attends their public occasions as scrupulously as possible, taking care to wear what the critical taste of youth approves. She reads their school paper. She keeps the run of school politics and athletics. She even sits out their ball games.

The mother of little children is fortunate if she has for the basis of a spontaneous common interest some knowledge of outdoor life, of plants or birds or beetles; and with the needs of the future in mind, it would seem that at least one of these branches should be a part of every woman's education. But for those who lack it there are beginners' manuals by whose help one can give the children

a great deal of pleasure in the long vacation days. The remarkable spread of interest in birds within the last twenty-five years shows that it is quite possible for a person long past the school age to take up a new study and make real progress in it, and find the experience both stimulating and refreshing.

Side by side with the effort to share our children's pleasures should go the effort to have them share ours. The freedom with which money is spent in these days promotes the purveying of separate lines of amusement for children, as trivial as many of the books that are advertised for children's special delectation. But it is still worth while to give a child the chance to hear good music, or see a collection of fine pictures, or taste the literature which a mature judgment approves. His pride at being made a companion will help him over the hard places.

Children appreciate being taken into the confidence of their elders, too, and they are capable of discretion in speech, if the need for it is explained to them, earlier than is sometimes supposed. The necessity for a particular exercise of economy, the pros and cons of the summer outing, the obligation to ask a certain guest—there is a constant succession of small questions under discussion when the parental council is by itself that might be threshed out before the juniors to their great profit and edification.

Indeed, as to discussion in general, it is probable that most parents who have any conscience about the matter at all, err on the side of being too careful what they say before their children, rather than not careful enough. It is by hearing and taking part in talk, rather than by the processes of solitary reflection, that most young people form their views of life. By pursuing a policy of circumspect silence about the broken engagement or the church scandal, the judicious elders are not teaching contempt of gossip, as they fondly imagine; they are simply abandoning the privilege of shaping their children's ideals of conduct to heedless boys and girls no wiser than themselves. In general, the more the children can know of the workings of father's and mother's minds, the better for them.

Most important of all, the mother who would keep her child's confidence must expect to take time for it as really as she takes time for her housekeeping and her philanthropies, though not in the same cut-and-dried routine fashion. She must not fill her days so full that her children will think of her as always busy and preoccupied. She must be found sometimes in that obvious leisure which invites approach. The child with the cut finger or torn dress will break in on her without ceremony, no doubt, no matter how much absorbed she seems; but the child with the sore and sensitive little heart will turn away rather than risk a rebuff.

Children's experiences run more nearly parallel to our own than we realize. Every woman of us knows what it is to go to a friend with a perplexity to pour out, and come away without the hoped-for relief and sympathy, because the friend's manner showed that she was not in a mood to detach herself from her own cares and listen to ours. Just so the child comes hovering about its mother, with some little secret to tell, or perhaps some fault to confess, answers the preoccupied "What do you want, dear?" with a disappointed "O, nothing," and turns away. The confidence may have been a trifling one. Or it may have been one worth more to the mother than a whole week's toil. The motto for the nursery wall might well be, "Nothing is so important as to hear what the children want to tell."

The increasing attraction of mothers to intellectual pursuits has its dangers along these lines. Plain sewing—even the much despised "fancy work"—lent itself to that leisurely talk in which intimacy is fostered, confidence given, more readily than writing reports or preparing "papers." At least the astute mother will contrive to keep these more engrossing occupations for the hours when the children are away, and have her darning basket at hand to catch up for ostensible employment at noon.

Especially will she try to be on hand to listen when there is likely to be something to "talk over." The mother who sits up to let her daughter in after the evening's entertainment, or lingers with her over the breakfast table next day, gleans a number of small facts about friends and fancies that may stand her in good stead some time. (Here, again, one must bear in mind our rule of not seeming too easily surprised or shocked. "How silly!" may rise a dozen times to a mother's lips, in the course of a post-party chat, but it must not pass them. Far better see silliness in such a surface-rash than suspect that it has struck in.)

Many a mother grieves over the freedom with which her daughter pours herself out to a girl-friend who might hear precisely the same confidences if she would only take time for them. The girl-friend is her rival, not because she is dearer or sweeter, or even brighter, but because she is always ready to listen. The mother may not have the same unlimited leisure, but perhaps she can assume it.

The brilliant English novelist who signs herself Lucas Malet, writing to the *Fortnightly Review* of the *Modern Woman*, puts the case thus: "She is always in a hurry—that most unlovely thing in woman. What can she know of the endless silent adjustments of sympathy, the perpetual vigilance masked by suavity, the consideration for the comforts, not to say the stupidities and eccentricities of others, which are the very foundation of any gracious and happy conduct of a

household?" It is the "endless silent adjustments of sympathy" that our children need and crave.

Do these counsels against hurry, these exhortations to suavity, seem suited only to those for whom abundant means makes leisure optional? But there is another leisure than that of the pocket-book, the leisure which shames us often in the cheery face of the hard-working mother of narrow income, the leisure which comes of resolute love and trust and hope, "the heart at leisure from itself, to soothe and sympathize." We are not counted a selfish class, we mothers, but do we not know that it is sometimes not work, but worry, not necessary concentration of thought, but idle, morbid brooding, that makes it so hard for us to rise to the level of our children's interruptions?

[The end.]

What Imagination is to a Boy

Is imagination worth all this trouble? Is it of any use to encourage the child to retell his lessons, to tell stories, to use his own gesture, his own intonation; to be fearless in his narrative, natural in his methods? Is it of any use to supply him with a commonplace book, in which to write down the verses he learns, the names of the books he admires; is repetition of his work as valuable as our Jesuit schoolmasters would suggest? Is direct encouragement to practice hobbies an educating item in his life at all? And are the results of all this, seen in the stories he weaves, the intelligence he evinces, the many-sided interest in his life as he grows up—are the results worth attaining? Why, ladies and gentlemen, they are everything; and you may give the name of education to everything else, but this is the thing itself. . . . The boys, because they think and imagine in youth, can turn their abilities in any quarter and can realize themselves as men.—A. Burrill.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

65. ENIGMA

I'm found in every happy home,
I dwell with honest neighbors;
And from the hovel to the throne,
With heart and hand that labors.

I come in every passing hour,
What though in silent manner;
I'm heard in every gentle shower
With never noise or clamor.

I murmur in the softest breath,
I whisper in your hearing;
And in the latest gasp of death
I speak to give you cheering.

SEA.

66. COMBINATIONS

The poet Young says:

How poor, how rich, how abject, how august,
How complicate, how wonderful is ***!

And the truth of this saying is shown by combining this strange object with many others, such as the following: Taken with a tropical fruit, it becomes an official command. Taken with that which it must approach to if it lives long enough, and it is enabled to control or

guide. Taken with a swimming fowl, it becomes a plant. Taken with vim, it becomes a sort of fruit or pickle. Taken with a cluster of trees, it becomes a tropical tree. Taken with a sort or variety, it becomes itself in general. Taken with a conjunction, it becomes a nobleman's home. DOROTHEA.

67. CURTAILMENT

Tom THREE terra ONE two tumbles;
Tears, TWO, tumbled then,
Till through Tommy thrilled the thankful
Thought that 'twasn't ten.

ARTY ESS.

68. A PERIODICAL TRIP

John and James decided to take a month's (1) ***** among the hills of New England, where most of the villages were settled in the early part of (2) ***** just passed, thus hoping to enjoy a season of (3) ***** Both men were active in (4) ***** one being (5) ***** of large public buildings, and the other a reviewer of (6) ***** They left (7) ***** City on (8) ***** coast, and (9) ***** with whom they associated, and the train swiftly carried them to the green hills.

They were joined on the trip by a man to whose (10) ***** on (11) ***** every one gave heed, and whose title, (12) ***** was on (13) ***** lips. On the journey they amused themselves, as they were all (14) ***** with (15) ***** full of (16) ***** which was then much in (17) ***** They had engaged board at a quaint old farmhouse, and had sent a letter by (18) ***** announcing their arrival. Their hostess was a descendant of John Alden's family, so her husband called her (19) ***** As he was fond of science, she laughingly called him (20) ***** and their little son was simply (21) ***** because he seemed so (22) *****

The home showed that the wife understood (23) ***** and the (24) ***** was so entertaining it was a great aid to digestion. They were called to meals by the blowing of (25) ***** and the family pet, (26) ***** was always waiting at the end of dinner for its share.

The chief (27) ***** of the travelers was climbing hills. On reaching the crest John would exclaim: "What a grand (28) *****! O, this air and view make (29) ***** worth living!" They always tried to reach the top of a certain hill to see the (30) ***** When they returned to the city they declared the trip had been a great (31) ***** A. C. L.

69. TRANSPOSITION

With drooping head and tragic outstretched hands,
But PRIMAL in the eyes where grief should be,
Wrapped in his snowy syrma, Caesar stands,
Glutting his savage love of pageantry;
Before him crimson seas of fire flow,
Whence, shrill and ever more suspicious, ring
The anguished cries of homeless thousands, "Lo,
Nero can smile, and Rome is perishing!"

And now my pagan spirit in me stirs;
When autumn, dear incendiary, has TWO
Forest and field, vast amphitheaters;
Green palaces, roofed o'er with misty blue;
The busy forum where the mocking bird
Barters sweet songs for scarlet berries; all
My leafy bowers where I have dreamed and heard
The bold daw lecture and the mavis call.
Careless of all the desert wastes and gray
That follow flame—the pain, the desolation—
I stand, like Caesar on the Applan Way,
Exulting in the gorgeous conflagration!

MABEL P.

ANSWERS

62. Pool, feet, cool, meet, food, need, mood, feed, good, bees, wood, fees, noon, keen, moon, seen, nook, seek, book, peek, moor, heel, poor, reel.

63. 1. Posses, possess. 2. As, ass. 3. Co., Cos. 4. Cares, caress. 5. Bas, bass. 6. Needles, need-less.

64. Finger, linger, singer, ringer.

Closet and Altar

THE HUMAN CHRIST

Therefore it behooved Him in all things
to be made like unto His brethren.

And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought.

—Tennyson.

The life which other men have illustrated and ennobled in fragments Jesus Christ has glorified the whole of. The whole of it was suffered and achieved by him with perfect purity. He fulfilled all our relations, felt all our passions, had a conscience of all our duties. The incarnation was not taking flesh merely, as many a theology has limited itself to teaching. The incarnation of the Gospels was the birth into a home, the looking up from a mother's lap into a mother's face. It was childhood growing with brothers and sisters around it, it was youth taking friends to itself, it was manhood breaking with these friends into the larger fellowship of the nation. It was childhood, it was friendship, it was patriotism—it was also labor.—George Adam Smith.

If we lose him as a Brother, we cannot
feel him as a Saviour.—F. W. Robertson.

I love the God in Jesus Christ,
Strong as the throne above,
Yet wreathed his face with the deathless grace
Of love, eternal love.

I love the Man in Jesus Christ,
Bended to earth full length—
But stooping down, he grasped the crown
Of strength, eternal strength.

Love long, O heart of mine: be strong;
The Man and God in thee
Shall have their way and make the clay
A shrine of Deity!

—Oliver Huckel.

Jesus came to reveal God to man. He came also to reveal man to man. Apart from him—his person, his character, his teaching—we can have no true conception of the divine ideal for man, but in him we have a concrete example of the great thought that possessed the mind of Deity when God said, "Let us make man."—Campbell Morgan.

• Thou who hast dwelt among us,
flesh of our flesh and brother of our
thought and cares, we return to Thee
in all our joys and trials, sure of Thy
sympathy and resting in Thy love.
From Thee derives our hope. To Thee
it reaches out through mysteries of life
and death. Thou art still our brother,
caring for our state, touched with a
feeling of our infirmities, putting Thy
trust in us, even as Thou invitest us to
put our trust in Thee. Thou art our
pattern, our great example of what a
man may be. Thy love rebukes our
selfishness, Thy diligence our neglect.
Help us to live in the light of Thy
presence and to show a little of Thy
glory in the earth. In the vision of
Thy love for men, help us to love our
neighbor as the object of Thy love.
Pardon our sins and help us to overcome
temptation. And may the thought
of Thy welcome at life's end be a per-
petual benediction for our work of
every day. Amen.

For the Children

A Young Scientist

BY ELIZABETH B. BROWNELL



Hold still, dolly, till I know
What's in your eye 'at makes you see;
I'll poke my finger in jes' so,
An' if it hurts, you speak to me.

Two Kinds of Ponies

BY THEODORA R. JENNESS

One bright October afternoon a little bunch of Shetland ponies trotted through the front gate at an Indian mission school in South Dakota. The little brown maids playing in the yard flew out to meet them with their bright black eyes aglow.

"O, O! such pretty, cunning ponies—of a kind we've never seen before," said Alice Fairweather in a breathless undertone.

"Just like fairy ponies, though a real young man is with them," whispered Jennie Sweet Grass, looking shyly at the round-faced horseman driving in the bunch.

"Good afternoon, my little ladies," said the young man heartily as he came near. "Let me introduce to you this dozen of the tamest and most knowing Shetland ponies that you'll ever chance to meet. They've come from Lake Como, at St. Paul—back there," pointing eastward, "where they have been drawing little girls and boys around a pony track in little carriages all summer. They are thirsty, and if you've a mind to help me water them they'll give you all a short ride round the yard."

There was a scampering for pails and tin pans and a lively plying of the pump handle, while the little brown maids tumbled over one another in their eagerness to serve the gentle ponies. The intelligent little creatures gathered round the pump and whinnied coaxingly until the pails and pans of all description, filled to overflowing by the Indian children, were set down to them.

When all had drunk their fill the owner

gave the leader of the bunch, who wore a little silver bell, a loving pat and said:

"Now, Gipsy, thank the little ladies. Thanks, I say, right good and smart."

To the rapture of the Indian children, Gipsy, who was trained to do tricks, made a bow and caused the silver bell to tinkle while she scraped the ground with one forefoot.

"First rate!" exclaimed the young man, as he rewarded the polite pony with a lump of sugar from his pocket. "Always mind your manners, Gipsy, and you'll be a favorite with the world."

Then he placed the Indian children one by one upon the ponies, and they rode about the yard, holding gently to the shaggy manes.

In an hour or so the owner rounded up the bunch, preparing to go on. The little brown maids put their arms about the ponies' necks and softly kissed their faces in regretful parting.

"Tell the little ladies good-by, Gipsy," said the owner with a loving pat.

Gipsy slowly shook her head, as if she grieved to say good-by, and tolled the little silver bell and gave a farewell neigh. She was rewarded with a second lump of sugar; then the young man sprang upon his horse and chirruped to the bunch. The little brown maids perched themselves upon the stile and watched the ponies as they trotted slowly up the plain until they disappeared beyond the westward buttes.

"The young man told the teachers he was taking them to the Black Hills," said Agnes Pretty Voice. "We'll never see the cunning ponies any more."

"O dear, I feel so lonesome in my heart," sighed Alice Fairweather.

"They truly are like fairy ponies and that darling Gipsy is the queen," said Jennie Sweet Grass with a long-drawn breath.

The little brown faces wore a sober look and no one spoke for several moments. Then Jennie Sweet Grass brightened with a sudden thought.

"The Shetlands are one kind of ponies I love dearly, but we needn't feel so lonesome, for there is another kind that we can play with—right out there."

She pointed to the prairie. All the bright black eyes turned thither with a wondering look.

"Why, I don't see a single pony. Are they hiding in a hollow somewhere?" queried Alice Fairweather.

Jennie smiled mysteriously. "Very nice play ponies," she insisted, "and 'twill be such fun to bridle them, though they are very wild. All of you stay here while I run in and get some cotton yarn for bridles."

How the little brown maids laughed to scorn the thought of bridling wild ponies with frail cotton yarn! But Jennie soon came running back, her black hair flying in the brisk wind that had suddenly sprung up. She had a little ball of darning cotton. She led the way toward a fence corner where there was a pile of Russian thistles which the wind had torn up by the roots, when they were frost-killed, and had driven thither.

"Thistle ponies, nice and fat!" She

grasped a root and pulled one larger than a washtub from the pile.

"O what fun!" cried Alice Fairweather. "We can race with them and see who beats."

The little brown maids tied the yarn about the dry roots, and away the ponies and their drivers went before the wind. Such capering and prancing and such pell-mell racing while the little drivers screamed with laughter and their black eyes sparkled and their black hair blew about their faces!

When the call-bell sounded from the cupola, off came the bridles and the ponies were turned loose to scamper down the prairie.

"Jennie Sweet Grass always thinks of happy things to do," said Alice Fairweather, struggling gleefully for breath.

"Yes, indeed," said Agnes Pretty Voice. "We've had two kinds of very nice ponies in one afternoon, though we can't hug and kiss the thistle ponies as we did the Shetlands, for they have such lots of teeth to bite us."

Logging Elephants

While in the rapids we came one morning to a standstill, as before us there arose forbiddingly a log jam, apparently containing hundreds of logs. W— looked at the captain inquiringly, who touched his ears and pointed toward the jungles with a nod. We listened, and softly came through the trees the soft tinkle of several brass bells. In a few minutes an elephant pushed through the unbroken jungle growth and was shortly followed by some four or five others. They all walked slowly and sedately toward the jam into the water, and some above and others below the jam, they began work. In less than twenty minutes by the watch, the jam was broken and the logs were floating downstream. It was to us wonderful to see with what ease an elephant would tighten his trunk about a log and send it off swiftly downstream. They seemed to know exactly the right spot in the jam to weaken in order to break the general support. I was interested to see how skillful the elephants were in turning away floating logs, which threatened to crush them. The drivers on the elephants' heads gave few orders, as the huge beasts seem to understand perfectly. —Lillian Johnson Curtis, in *The Laos of North Siam*.

Ah! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood—

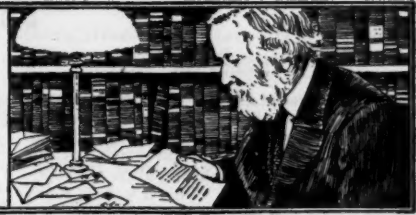
That to the world are children;
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunk below.

—Longfellow.

Charley (who thinks): Say, mamma, if we're made of dust, why don't we get muddy when we drink?—Puck.



THE CONVERSATION CORNER



A Vacation Voyage

MY VACATION was probably not as long or remarkable as many of yours, but its *voyage* fulfilled the old meaning of the word as on land or water (from *via*, a road). I will describe it in part by pictures—is not our best memory of a journey in pictures of

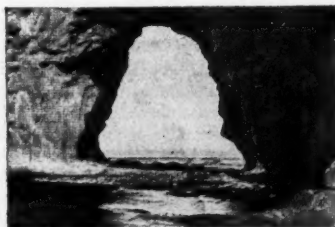


Brackley Beach barns

what we have seen? To begin with: it showed again and again "how small the world is" in which we live, over which betimes we voyage, so many friends, old or new, were met. Yes, and your Corner seemed *large*, for every day, everywhere, we ran across its members or readers, especially those interested in the Corner's favorite mission field "on the Labrador."

First day on "Plant Line" steamer from Boston rainy, blowy, choppy—very few passengers on deck. Second day, past Cape Sable, they appeared numerous, one of them a New Hampshire lady, who told of the "silk mills" in her town, recently reported by a Corner boy; another was pastor of Connecticut members. Third day, a beautiful run down the Nova Scotia coast and up the narrow Strait of Canso, with green farms and white farmhouses on either side, touching at Port Hawkesbury, Cape Breton.

Northumberland Strait—see map—to Charlottetown; night. Next morning got tickets and helped "receive" the Governor General in the Provincial Parliament House—his first visit to the capital. From the gallery I saw the Right Honorable Sir Albert Henry George,



Percé—archway under the cliff

Earl Grey, Viscount Howick, K. C. G., etc., etc., a plain, fine-looking man who made a sensible reply to the addresses. An intelligent boy told me about the government and the dignitaries below; taking his address I found he was the Premier's son, and brother of the little girl who had gracefully presented a bouquet to Lady Grey—"we call her *Bonnie*," he said!

Fourteen miles through an almost con-

tinuous lane of fir and spruce to Brackley Beach Hotel; we are met and saluted by a girl and a boy—*Cornerers*, Caro and John K of Brookline! Their father, the Boston surgeon, is "on the Labrador" with Dr. Grenfell, and the family is summing here; also, the family of Dr. G.'s Montreal host, Abner Kingman—a name still familiar to the elder people in Boston! Prince Edward Island is a land of rural beauty and fertility. Here is a part of the farm buildings, with John in front—and such milk, eggs, butter, bacon; such air, surf, sailing!

Four days later the Quebec steamship came; the first man seen on deck was Dr. McKenzie of Cambridge, returning from his vacation voyage to Labrador, where he preached for Dr. Grenfell at the Battle Harbor station and saw on its hospital the "Inasmuch" inscription, carved by the "Captains of Ten" of his own church. The scenery on the New Brunswick coast was grand, especially Percé Rock, an isolated cliff of red sandstone, 1,500 feet long, 300 feet high, covered with myriads of wild fowl, and pierced with the arch through which a sloop might pass. All



Le boeuf et la charrette

along this shore and on the St. Lawrence are settlements of quiet folk, freighting their produce and their supplies by this steamer. The third picture is a good specimen of their simple life; I asked some men sitting very quietly on the ground the name of the "outfit" in "Français," and the answer sounded funny: *Le boeuf et la charrette!* This country has no other such unique river scenery—hamlets, each with its little church and the farms of uniform size sloping back to the wooded hills.

Three days to Quebec: the jolly *calèche* to the upper town; walked to Plains of Abraham; saw the ancient monument—*Here died Wolfe, Victorious, September 13, 1759*; next morning early mass in the Basilica; attempting to visit the University, we rang at a side door, and the polite *garçon* said it was the archbishop's palace—and we did not go in; trolled down—and elevated up—to Montmorenci Falls, nearly 100 feet higher than Niagara, power from which runs the electric and lights the city; in the fine Zoo there on the grounds of the Duke of Kent took snapshots of a fine peacock, who looked as pretty as he could, also of a bear cub and a wolf; on Dufferin Terrace received Prince Louis and his squadron down in the river below, while the cannon thun-

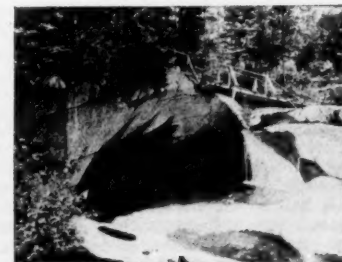
dered its salutes from the Citadel above; instead of visiting Ste. Anne de Beaupré, with its shrines and superstitions, looked up a Labrador mission scholar of forty years ago, living in her happy home in Quebec; on by steamer to Montreal: less of history and quaintness than Quebec, far more of educational, moral and



Montmorenci Falls

religious progress; passed Lord Strathcona's fine residence; in the ancient Notre Dame Church; wonderful view from Mt. Royal; saw old friends (some of them from Labrador!); voyaged homeward overland; met a Congregationalist from the "Western Reserve," visiting the home of his Massachusetts ancestors.

White Mountains: two or three glorious days at Bethlehem Street. At Turner's round Cornerers; Cleon, a small boy from Providence, although he did not have "a million acres," climbed with us up Mt. Agassiz, and its observatory where we could see them—the grandest view in all the mountains; met there Corner family from near Buzzards Bay; with them took the 32-mile drive (with such a nice driver!) to Franconia Notch; gazed at the Great Stone Face; went down into the Basin (which, because our Buzzards Bay boy slipped on the rocks, we thought of renaming Maurice Falls); went up, up, up the Flume; lunched in the Pool; called



The Basin—Franconia Notch

out to you all from Echo Lake, one Massachusetts minister on his wheel answering in person; said Good-by to the Old Man, getting now so old we feared we should never see him again! Mt. Washington, Crawford Notch, Mt. Willard, Mt. Willey, the Frankenstein Trestle, Kearsarge, Chocoma—where shall we stop? *At home!* Good voyage? Yes—1,625 miles by sea, 363 by land—so says bureau man at North Station, and he was once a sailor boy in Labrador!—how much does that make?

Mr. Martin

The Literature of the Day

RELIGION

Things as they Are, by Amy Wilson Carmichael. pp. 304. F. H. Revell Co. \$1.00 net.
A reprint of a remarkable missionary book. A worker in Southern India has written of the appalling blackness of heathenism with unusual realism and vigor. Only a woman could so clearly see and tell of the horror of being a woman in India. The book reveals the necessity for Christian missions, and should also serve as an antidote to the Hindu fad in this country.

The Passion for Souls, by J. H. Jowett, M. A. pp. 127. F. H. Revell Co. 50 cents net.
Seven sermons, rich in thought and in close touch with life. Perhaps the ones on winning children to Christ and fishing for men will seem the best to some readers. But all are helpful and inspiring.

Life More Abundant, by Henry Wood. pp. 313. Lothrop, Lee & Shepard Co. \$1.30.
The New Thought concerning which Mr. Wood has written profusely is nothing other than Unitarianism in masquerade, with a mixture of mental healing. This book (its title is misleading) is simply a Unitarian interpretation of the Scriptures and reveals both the virtues and the grave defects of that school of doctrine. Especially is this apparent in the teaching concerning Christ, whose unique divinity is denied and all connected therewith. The attractive presentation of much important truth makes the inwoven error all the more serious.

A History of Old Pine Street, by Hughes Oliphant Gibbons. pp. 367. J. C. Winston Co., Philadelphia, Pa.
Old Pine Street Church is "the only Colonial church of the Presbyterian denomination still standing on its original foundation in Philadelphia." The first house of worship was erected in 1768. It has had for ministers such men as Dr. George Duffield, Dr. Archibald Alexander and Dr. Ezra Stiles Ely. The writer of this volume is the eighth pastor of the church. A strong church from the first, its history has been vitally connected with the history of the nation and is full of interest. The story is well told and its value is increased by a large number of illustrations.

FICTION

The Grapple, by Grace MacGowan Cooke. pp. 415. L. C. Page & Co. \$1.50.
A fitting title to an interesting and thought compelling book. The theme is a strike in a Western coal mine. Love and jealousy are pronounced threads in the pattern of the narrative. But the interest is made to center in the long, dramatic fight between employer and employees. The heroism of the individual against the mob claims sympathy. Yet we are kept in touch with those who "toll in the dark and chill that others may sit warm in the light." Over against the irrational, irresponsible tyranny of the trades-union is set the story of their humane achievements.

The Flight of Georgiana, by Robert Neilson Stephens. pp. 339. L. C. Page & Co. \$1.50.
A love story in the highest degree, a dashing story and a very pretty one, much better than Mr. Stephens's previous books. The hero is a Jacobite refugee who, fleeing from the terrors of political vengeance, is brought to an untimely halt by the attractions of an innocent maiden. Then it becomes a case of "the lady or the tiger." The reviewer declines to answer the question "which," though the author is quite satisfactory.

Peter's Mother, by Mrs. Henry de la Pasture. pp. 345. E. F. Dutton & Co. \$1.50.
A story of English country life of unusual interest. The lady of the tale at seventeen married her guardian, who shut her up to the neighborhood of his remote country house and the company of his two cats of sisters. His death releases her, but her only son is the image of his dull and unconsciously cruel father, and threatens, under the guise of filial affection, to reimpose the yoke. Her rescue, in which a bright girl and a London lawyer have a share, is well described, and the story holds attention.

MISCELLANEOUS

Pen Pictures of Early Pioneer Life in Upper Canada, by a "Canuck." pp. 280. Wm. Briggs, Toronto.

The author has described with great minuteness the pioneer homes, the social life, working conditions of English-speaking Canada. The style is interesting and the material is arranged in topics, making the book good for reading or reference. Many of the settlers were refugee Tories from this country, so to a New Englander the descriptions have a commonplace familiarity.

The Upton Letters, by T. B. pp. 335. G. P. Putnam's Sons. \$1.25 net.

These letters are written by a master in an English public school to an invalid friend in Madeira. As examples of a rare and almost forgotten art they are perfect. In easy flowing, clear and beautiful style they convey the writer's thought on many interesting subjects: the nature of boys, the value of classical education, impressions made by the books latest read—Stalky & Co., Spencer's Autobiography, Farrar's Life, Newman's Apologia—the kind of sermons to be preached in a boys' school, the value of various modern novelists, the art of conversation, a visit to Stratford and whatever else would interest the friend. The book is valuable for its suggestiveness, but above all for the delightful personality which shines through the letters. One would like to know their author.

The Principles of Heredity, by G. Archdall Reid, F. R. S. E. pp. 359. E. P. Dutton & Co. \$3.50 net.

Medical men will be chiefly interested in this work, which is based largely on medical sources, the evidence from disease. But all of it, and especially the latter half, dealing with such subjects as narcotics, instincts and acquirements, the mind of man, racial mental differences, methods of religious and scholastic teaching, will be of interest to the general reader. There are evidences that the author does not always carefully scrutinize the meaning of his statistics. Nevertheless, he treats in a masterly manner a most important topic.

The Making of a Teacher, by Martin G. Brumbaugh. pp. 351. Sunday School Times Co. \$1.00.

An admirable series of articles reprinted from the *Sunday School Times*. The book is intended and well adapted to be used by teacher-training classes. The principles of teaching are set forth in clear language. Of marked value are the chapters based on the method of Jesus. Each discussion is followed by questions and suggestions.

BIOGRAPHICAL

Pastor Hsi (of North China), One of China's Christians, by Mrs. Howard Taylor. pp. 398. F. H. Revell Co. \$1.00 net.

The history of the spread of the kingdom of God in China is reproducing, in many ways, the early history of the Church. This biography of a native Christian teacher of apostolic zeal and consecration, learned, wise and self-sacrificing, casts a bright light on the divine method. The pages devoted to the treatment of men believed, by missionaries and natives, to be demon-possessed, will attract attention; but the special value of the book is in its lessons of human consecration and divine guidance.

A Southern Girl in '61, by Mrs. D. Girard Wright. pp. 258. Doubleday, Page & Co. \$2.75 net.

This is one of the best of the many memoirs just now being put forth by unreconstructed Southern women. The style is good and the tone rises above the pettiness, not to say pettishness, sometimes shown. The author's father, Senator Wigfall, was a notable character in the Southern Confederacy, and the letters preserved in the family from Johnston and Lee as well as from her soldier brother are well worth putting into permanent setting for the future historians of the great conflict.

Studies of Great Composers, by C. Hubert H. Parry. E. P. Dutton & Co. \$1.50.

The author is successor to Professor Stainer at Oxford. These biographical sketches, now in their eighth edition, have long been recognized as of great interest and value. They are written in simple, untechnical style and cover the ground from Palestrina to Wagner.

Books and Bookmen

May Sinclair's story, *The Divine Fire*, has gone into a ninth edition in this country.

Mrs. Pryor's popular *Reminiscences of Peace and War* is coming out in a revised and enlarged edition.

Tillie the Mennonite Maid is to have a successor. Mrs. Martin's forthcoming book is to be called *Sabina*—and deals with another quaint religious sect.

Mrs. Alice Hegan Rice, of Mrs. Wiggs of the Cabbage Patch fame, has invested considerable of her savings in stock of a new national bank in Louisville which she and her husband have founded.

The Empress of Japan has shown a genuine and practical interest in the work of the hospitals during the recent war. She has recently accepted a copy of the *Life of Florence Nightingale*, which the Macmillans publish.

Henry L. Wilson and wife, respectively the author and illustrator of *The Boss of Little Arcady*, together with Mr. and Mrs. Booth Tarkington, have sailed for Capri, where they are to spend the winter in Elihu Vedder's beautiful villa.

George Ade, author and playwright, has an income of \$150,000 a year from his books and plays; ten companies on the road are constantly pouring royalty money into his coffers, which money, he admits, he does not know just how to spend, being a bachelor, moral and honest.

A new magazine venture, to be called *Triggs' Magazine* after its editor, Mr. O. L. Triggs, is to appeal, so its editor says, "to people who

cannot be outfaced by irrational things"! We shall be interested to know what Mr. Triggs expects to do with his constituency—when he finds them.

Messrs. Moffat, Yard & Co., the recently formed New York firm, are to publish a new art magazine called *The Scrip*. It will be edited by Miss Elizabeth L. Cary, and will devote some attention to the arts and crafts movement in connection with other departments of art.

The Baker & Taylor Co. announce a work on Japanese Architecture by Mr. R. A. Cram, a well-known American architect. It will be lavishly illustrated and will call attention to the importance given in Japan to the allied arts, which the Japanese never fail to consider in the construction of buildings.

The Revells are soon to bring out a book on the Sudan by a man who went there to live just after the battle of Omdurman. We believe this is the first book on that region since Stevens's *With Kitchener to Khartoum*, that graphic account of a marching, fighting army. It will give a very different impression of the region and the people.

Prof. M. W. Jacobus of Hartford Theological Seminary has been in Europe this summer enlisting scholars' aid in making a new Bible dictionary, in the production of which McCormick and Hartford Theological Seminaries will unite, to be modeled on the lines of Güthes *Bibel Worterbuch*. Professor Jacobus and his associates feel that there is a demand for a compact Bible reference book on a smaller scale than the Hastings or Cheyne dictionaries.

From Addresses Made at Seattle

The Coming Campaign

BY REV. CORNELIUS H. PATTON, D. D.,
HOME SECRETARY

(Portions of a paper presented at the annual meeting of the American Board at Seattle)

God has intrusted to the American Board the evangelization of something like 75,000,000 souls. We may consider at any given time this vast number of human beings to be dependent upon us for the Word of life, and to a large extent for those uplifting influences which make for Christian civilization. This is a tremendous statement, but it is based on a conservative estimate of the populations constituting the exclusive territory of the Board. It includes the entire Turkish nation, vast multitudes in China, twelve of the forty-five millions of Japan, great districts in India, with practically the entire census of cities like Madura and Sholapur. It embraces the people on a thousand islands in the Pacific Ocean and whole tribes in Africa. Seventy-five million souls—about as many as we have in the United States. This is the field of the American Board. It is because God asks us to care for these people that we are here today.

To properly meet such responsibility calls for an aggressive and enterprising missionary policy. It is no small thing to undertake to stand before great nations as the exponent of the religion of Christ. No body of Christians should engage in such an enterprise unless they mean to conduct it in an efficient manner, worthy of him whose commission they bear. It is legitimate to ask if we are ready to conduct this work in such a manner.

In the past the American Board on the whole has nobly met its obligations to the heathen world. It was the pioneer on this continent in foreign work, and, notwithstanding the withdrawal of large supporting bodies, it has maintained its place in the forefront of world-evangelizing forces. According to the opportunity of each period of its nearly one hundred years it has stood ready to preach the gospel. Today, however, the demand in many respects is a new one. Within five years the missionary situation of the world has been so transformed as to be hardly recognizable by those who studied the problem in the previous periods.

The opening of the world geographically, the universalizing of commerce, science and art, the progress of the world's peace movement, the dawning of the sense of the brotherhood of nations, the sudden rise of Japan as the dominant force in the far East and, above all, the rapid decay of ethnic religions—these elements of recent growth form a conjunction of causes whose transforming power can scarcely be overstated. There has been nothing like it in history since the preparation of the Roman empire for the advent of Christ. We are in a new fullness of time. Already our work is responding nobly to the improved conditions. Once our missionaries labored ten years for a single convert; now 1,000 converts await baptism in a single province in China. The new claim upon us is doubly strong because the present situation is to a considerable degree the result of our own labors. We are but reaping the legitimate and expected fruitage of our own planting.

To one who comes across this situation for the first time it is grimly tragic—to see a great missionary board like this spending a large part of its energies trying not to do the work! It is no wonder one of our most prominent missionaries wrote recently: "We will not stand it. We can no longer muddle on in the old way. If we cannot have help we must stop growing. Do you wish us to do this? What are we here for? We mean business, and we are not to be put off with a *non possumus*." Those words of righteous indignation should burn into the mind of every

Congregationalist in this land. When will the Church stand up on her feet with the ancient daring in her eye? When will we listen to the new command—"Go"—and at once obey? Retrench? Retreat in the face of such unprecedented opportunities? A thousand times NO! Advance, and keep on advancing, until we have won our part of the world for Christ.

Now, it is our sincere belief that the churches are becoming weary of this Christian anomaly, this paradox of faith, that they are ready for an aggressive missionary policy at home and abroad. It is our belief that the churches must have the uplift of this greater work if they are to do the lesser things at home. The American Board does not come to the churches to ask something of them, but to give something to them. We do not seek to add to the burdens of the already overburdened churches, but to make those burdens lighter, to lift them, to illumine them, to glorify them by the light of a universal purpose in Christ. O, brethren, let us get ready, then, for a great work in our day! Let us get ready at once.

One of our missionaries on her way to China last fall, passing through Japan, was impressed by the fact that it never seemed to have occurred to the Japanese that there could be but one issue to the war. She describes how along the streets of the cities at short intervals were long bamboo poles with hollow balls at the ends that looked like lanterns. Upon inquiry she learned they had been put up months before, to be ready to celebrate the fall of Port Arthur. There they were, pointing up into the air through all the cities of Japan, "a silent promise of the future Banzai every Japanese expected to shout." How long those shouts were delayed is a matter of history; but do you not see there is no defeating a people like that? The victory was won when war was declared. So it will be with us when we have a fuller measure of faith. No plan which counts upon Christ will seem too bold. With victory in sight from the beginning, with all question of defeat put out of the way, we will work and, if necessary, wait, with a confidence born of God himself.

Save the World to Save America

BY SAMUEL B. CAPEN OF BOSTON

(Portions of an address at Seattle)

We need to develop foreign missions to save our nation commercially. There are two propositions which are capable of proof: One, that we shall have recurring and increasing business depressions at home unless we have larger markets abroad; the other, that only as we develop missionary work and create the needs which come with Christian civilization can we have these larger markets. Up to a comparatively recent time the rapid increase of population in our country has absorbed nearly all of our manufactured goods, and it has not been necessary for us to cultivate anything but the home market. That day has passed. It has become necessary for us, in order to prevent congestion and strikes at home, to find a larger market for our goods. Great questions of trade are at the present time the basis of international politics. All the political alliances in the old world are being greatly modified by commercial necessities. The great Powers of Europe are in a continual struggle for new markets, and their foreign policies may be better understood when we recognize that these nations are striving for commercial advantage.

It is only as we develop missions that we shall have a market in the Orient which will demand our manufactured articles in sufficient quantities to match these increased facilities. The Christian man is our customer. The heathen or non-Christian man, as a rule, has very few wants. The native of Egypt or of

South Africa may live for years in close touch with Christian civilization, but he does not because of this change his manner of life or have any more wants. It is only when he is changed within that there comes this desire for the manifold articles that belong to the Christian man and the Christian home. A missionary is everywhere and always the pioneer of trade.

The greatest danger to our nation is not from foreign invasion, but from corrupt forces within our borders. We have "graft" in city and state and nation. Individuals and corporations often spend money freely to buy the legislation they want. Selfishness sits in high places. We must somehow proclaim more effectively the great truth that the United States must not live unto itself but as a trustee for the world. We need the broader vision which will give us this nobler purpose. Our hope is in the Christian men and women of every name. Certainly we have come now to the hour when, to deliver our home churches from a materialism which is depriving them of their spiritual life and power, we need a new baptism of the Spirit, which shall interest us as never before in the work of foreign missions.

In and Around Boston

Dr. McKenzie at the Ministers' Meeting

Those so fortunate as to have discovered that Dr. McKenzie was to talk to the ministers last Monday in Pilgrim Hall were rewarded with an informal chat on what he called A Provincial Holiday. This was more than an informing account of travel through New Brunswick, Newfoundland and Labrador. It brought to his hearers the peace of twilight on a quiet sea, the majesty of cliff, the splendor of iceberg "whiter than snow," the ineffable charm of the atmosphere in the North, and the simple life of the people in that remote region. Two things stand out in his memory: the inspiring Sunday at Battle Harbor, when he participated in Dr. Grenfell's double ministry of healing; and the two guiding lights at St. Johns, one high in the tower of the Congregational edifice, the other down by the wharf, typifying the sacred and secular sides of life, both of which the Christian must keep in mind as he steers his craft toward the desired haven.

A Great Street Rally in New York

On Thursday night, Sept. 14, around Abingdon Square, formerly old Greenwich Village, which still possesses quaint nooks and corners, a great religious demonstration took place. The pastors of the seven neighboring churches, with the tent evangelists and workers, marched from different sections singing gospel songs and distributing Bible verses, and then held open air meetings about the square, every person being able to hear one speaker easily. The marching and sectional rallies filled an hour, and it is estimated that 25,000 people were reached. The various Y. P. S. C. E.'s and other church organizations took part. Dr. Ely, superintendent for the city committee, was present as general officer.

SYDNEY.

A conference new to Northfield this year was that of the secretaries of the foreign and student departments of the International Committee of the Y. M. C. A. held early this month. Foreign secretaries, home on furlough, and men newly appointed to Japan, China, India and Mexico forgathered with student secretaries and members of the executive and advisory committees of the Student Volunteers. Mr. John R. Mott, Dr. H. C. Mable, Pres. J. F. Goucher, Dr. J. Ross Stevenson, Mr. Harlan P. Beach and other well-known workers were also in attendance.

Massachusetts

Consulting State Editors represented this week: Rev. Messrs. De W. S. Clark, D. D., Salem; H. L. Bailey, Longmeadow; R. De W. Mallary, Housatonic; F. B. Noyes, Scituate; J. G. Nichols, Hamilton

Looking Up the Connecticut Valley

SPRINGFIELD

Springfield has welcomed its returning pastors, Dr. Goodspeed of *First* being last to reach home after a long summer in England, during which he supplied several prominent churches. Dr. Moxom was in his pulpit at *South* only for communion Sunday before going on to Seattle for the American Board meeting. At *North* Rev. N. M. Hall has begun his seventh year, with the church at high-water mark. Strong both in pulpit and parish, Mr. Hall is ably seconded by a live church. Additions in July raised the membership for the first time above the 500 mark—1,505—making this the third in size of our Springfield churches and fourth in the valley. A down-town church, two blocks from car lines, its growth is the more remarkable, its ratio of increase during this pastorate being the largest among our larger churches.

At *Indian Orchard* the vacation season has been utilized for repairs in the auditorium. Gallery and choir loft have been done away, the organ and choir moved, new carpets laid, two memorial windows placed, oak wainscoting built and new oak pews placed in a new arrangement. The church was reopened Sept. 10. Rev. W. E. Mann is in his third year of a successful pastorate.

The *French* churches of Springfield and Holyoke have lost the ministry of Rev. Albert J. Lods on account of ill health, and Rev. Charles L. Charron of Haverhill has taken up the work.

OTHER CITIES

Our state secretary, Rev. C. G. Burnham, at the old *First* in Chicopee, has yet to be convinced of the fruitlessness of an extended pastorate. His eighteenth year began with the reception of eight young people into membership upon voluntary confession of faith.

Grace, a thriving mission of Holyoke *Second*, is a down-town institutional church under the ministry of Rev. Edwin B. Robinson. It is hampered by success, and enlargement is imperative, repairs being the present program. A generous friend who gave a new heating apparatus at Easter has added to her gifts a sum for renovating the basement and providing electric lights throughout. An evangelistic campaign will soon begin under the lead of Dr. S. H. Woodrow of Springfield. The parent church has called Rev. George Smyth, Jr., to assist Dr. E. A. Reed in the pastorate, and he has begun work.

First of Easthampton joins the list of repairing churches. Two deacons have given a hardwood floor and a steel ceiling for the chapel, and other friends provide paper, paint, etc.

Southampton yields its pastor, Rev. John Cowan, to the call of Lyme, N. H. Mr. Cowan will be missed in the valley, having been ten years at *South Deerfield* and at *Southampton* since 1897, the longest pastorate there in recent years. His ministry has been characterized by faithful work in and beyond the usual pastoral routine.

CONGREGATIONAL CLUBS

The Highland and the Valley Clubs got nearer together than usual for their recent meetings. *Highland's* assembly at Cummingtown was enlivened by the presence of many distinguished guests summing there. The principal address was by Rev. I. C. Smart of Pittsfield. The *Valley* Club met, Sept. 19, at Williamsburg to listen to United States Indian Commissioner Francis E. Leupp. LONG.

On Berkshire Hilltops

LITERARY AND ECCLESIASTICAL

Hawthorne detested the Berkshire climate on account of its sudden and extreme changes, yet his residence of eighteen months in Lenox was, Julian tells us, the period of his father's greatest literary productiveness. The past summer has not been devoid of that tonic peculiar to high altitudes, and so we have worked on. Williams College, the child of Berkshire Congregationalism, led off in a mighty celebration incident to the dedication of its beautiful Thompson Chapel; the *South Church, Pittsfield*, observed the twentieth anniversary of Rev. I. C. Smart's settlement; the church in *Middlefield* issued its call to the region to come to a week's conference in the interests of religious thought, life and work; *Tyringham* followed with another

seven days of Old Home Week observances, a library dedication thrown in; and last, but not least, just over the border in picturesque *New Lebanon*, the Shakers invited our Berkshire world to a peace conference. All these occasions, if we add the annual meeting of Laurel Hill Association in *Stockbridge*, Sept. 9, have brought together representative men, including the President of the United States, his Secretaries of State and of the Navy, the late ambassador to the Court of St. James, Bishop Vinton, Richard Watson Gilder, Commissioner Leupp of Indian Affairs, Sec. Judson Smith, Professors Genung and Tyler, Bolton Hall, Dr. Stoddard of the *Observer*, Rabbi Fleischer and others.

All roads lead to Berkshire in summer. Lenox has three or four embassies, and diplomats enough to make the old town dizzy with its social prestige. It used to be called "a jungle of literary lions." Richard Watson Gilder lives in *Tyringham*, and Mrs. Edith Wharton, who has a fine estate in Lenox, has been entertaining Henry James this summer, so it may regain its literary distinction, but that prospect seems remote. The literary workman and high-priced summer hotels are not congruous terms. Time was when Hawthorne and Catherine Sedgwick and Fanny Kemble were in Lenox, Bryant in Great Barrington, Holmes in *Pittsfield*, and Channing, Longfellow, Sumner, Harriet Martineau, Anna Jameson and Harriet Beecher Stowe were frequent or occasional visitors.

EVANGELISTIC

Despite all the social glory, the whirling wheels of our manufacturing industries, the prosperous valley towns and the scenic loveliness, another side appears in the condition of some of our hill towns. To remedy this as far as possible the Berkshire churches have this summer purchased a new gospel tent, which has been set up here and there in the county. This is, indeed, the third season of our evangelistic tent campaign, and I need hardly say that the wisdom of this undertaking has been justified over and over again in conversions and other spiritual results. The convert of yesterday is not always the saint of tomorrow, but spiritual instability has not, as a rule, resulted from these tent meetings. Rev. S. P. Cook, accompanied by Evangelist Anderson, is in charge.

PERSONAL

When Rev. Spencer Voorhees returns to *Adams* in October, he will bring a bride to his parish—a Miss Warner of Salisbury, Ct. Dr. Busfield of North Adams has spent an extended summer vacation abroad. Miss Eleanor H. Rowland, daughter of the late Dr. L. S. Rowland, long-time pastor at *Lee*, completed her studies at Radcliffe in June, receiving the degree of Ph. D., and has been appointed instructor in the chair of philosophy at Mt. Holyoke College. Her mother will reside there with the daughter, who will begin her duties this fall. Rev. G. M. James, pastor at Becket, has lately issued a book entitled *The Pilgrim Spirit*, a collection of essays. Rev. C. P. Ketchen will be much missed from *New Boston* and *Sandisfield*, whence he has just gone to Wolcott, Ct. Rev. W. W. Curtis and wife left Friday, Sept. 8, for Seattle, returning by way of California. Most of our ministers have had their vacations, notwithstanding that Berkshire is too lovely to leave in summer.

Two practical lines along which the churches will work the coming winter will be Evangelism and Temperance, at least it seems so from present indications. These are the uppermost themes and our fall conferences and associations will be arranged with reference to them. R. DE W. M.

Essex Aftermath

Some pastors in these seaboard parishes remain at home while the tide of visitors increases the usual congregation, and seek their rest when the pressure of outside calls abates. Messrs. Byington of Dane Street, *Beverly*, and Weedon of Central Church, *Lynn*, are thus availing themselves of the chance to journey in delightful company to the Pacific, on a peaceful errand bent. Van der Pyl of *Marblehead* and Goodrich, the newly installed minister at *Manchester*, are also away, after a somewhat strenuous summer.

The winds of the Spirit are filling the sails as the pilots are again at the wheels on most of our churchly craft, and omens for a prosperous voyage are abundant.

SALEM

At *Salem Willows*, where 20,000 pleasure seekers resort on fair Sundays, a series of afternoon preaching services has been held—as for several years past—under the efficient charge of Mr. John F. Pitman, an aged but zealous worker for the public good. Following the band concert, the singers and players on stringed instruments strike up gospel tunes, and the crowd, in fair numbers, gather about the pavilion and listen respectfully to the Scripture reading, prayer and preacher. This last has usually been some gifted outside speaker, like Drs. Plumb, Bates and Mears, and Pastor Stockdale of Berkeley Temple, the local ministers filling in the gap. It is impossible to tell just what such drawing a bow at a venture, or random seed sowing accomplishes, but certainly the truth gets a publishing and seems not to be resented by the hearers. Occasionally some one reports a resolve to lead the Christian life because of the words or impressions there received.

Churches in Salem and adjacent towns are preparing to welcome the State Sunday School Convention, Oct. 3-5, and are hoping for a great quickening of interest in that line of work. An excellent program has been arranged and not a few experts are expected. As this is the first time this great gathering has been held in the ancient town, its coming is awaited with some anxiety lest the hosts be unequal to the task, but their invitation to all Sunday school workers is cordial and general. The loss of 258 in membership of our Sunday schools of Essex South Conference for 1905 as compared with 1904, does not argue well for their present efficiency. Still, such figures do not always tell the whole truth.

The amalgamation of the *South* and *Crombie Street* Churches goes steadily on under the able ministrations of Dr. Berle, though awaiting legislative action before the corporate union can be effected. It can but result in the formation of a strong and efficient body, well maintaining the best traditions of this Congregational city.

Tabernacle Church for the first time in its history was closed during August for a needed cleaning. It is believed the public can now safely enter its doors without fear of breathing in any pestilential microbes.

An interesting meeting, in recognition of the one hundredth anniversary of the Salem Light Infantry, was held on Sunday, Sept. 10. The anniversary address was given by Hon. Seth Low of New York, whose grandfather was an original member of the organization. He told an instructive, entertaining and inspiring story of the patriotic spirit and service of this honorable military command. A distinguished audience was in attendance. LUKE.

Notes from Pilgrim Land

Disenchantment so commonly awaits us when we look into the everyday facts of a parish, that pastors are reluctant to send reports of their work. The best work often remains hidden. The correspondent finds it difficult to present a cross-section of conference news from inside sources. We shall not therefore be reproached for undue enthusiasm if we record an outside appreciation of the pastors of Pilgrim Conference who have remained at their country town posts during the vacation season. A motor touring car registered in three states broke down near the home of a south shore Congregational layman. The automobilist and farmer chatted under the elms by the roadside during the delay for repairs. The conversation at last rose to the higher life, when the tourist named three Congregational churches nearby, in each of which he had worshiped one Sunday morning this summer. With much earnestness he added, "Two of the sermons touched on current events, but they were more than journalism, they were evangelism."

This incident suggests the great question ever haunting the seaside minister, the Sunday question. Most pastors located near beaches show more bitterness and pessimism in discussing Sabbath observance than any other topic. They take all the cheering facts as a matter of course, and seem totally unprepared for disheartening ones. We live, however, in an age of singular contrasts, and the tendencies are not all hopeless. A much saner attitude is that of perplexity. We may question the meaning of these strikingly opposite manifestations, but we must admit the good as well as the evil.

At Kingston organizations of boy campers have been regular attendants at church. This fact is more valuable when it is known to result from a voluntary effort, implying not simply a trolley ride, but a long walk from the tents to the church.

At Duxbury the pastor has stimulated a course of summer reading, which has reacted in larger congregations than heretofore. Guidance in choice of vacation literature is one way to settle the Sunday question.

Marshfield set apart one Sunday for summer visitors. The service in this church has a liturgical order. The pastor understands hymnology, and the time preceding the sermon is never carelessly filled or treated as "preliminary exercises."

At Marshfield Hills an inspiring union service was held at the end of Old Home Week. The new pastorate has been marked by a steady gain in the congregations.

At Scituate five members united at the last communion. A lady from a Western city has paid for the running of a well-filled barge, on Sunday mornings, between the beach and church. Here Myles Standish once officiated at a wedding. Here, after 270 years of history as a church, one of its officers now plays the old hymns for an hour every evening on the famous Scituate chimes. At opening and closing day the chords struck on Westminster Abbey are repeated here. These bells in a hundred and fifty foot tower are heard in four towns, thus giving a sentiment to the locality.

The limits of Congregational conferences are not usually marked by bronze tablets set in granite boulders by the highway, but this is true of the line between Pilgrim and Norfolk. It is the historical boundary between the Plymouth and Bay colonies, and the commonwealth has placed a memorial where it crosses the old Boston and Plymouth stage road. There is now a connecting medium between the two conferences in the harmony of the sacred songs daily played on Scituate chimes, audible on both sides the line.

There is probably some more direct reason for the fact that these two conferences are to have the same topic for discussion at their coming fall meetings, The New Evangelism, yet when this new movement shall be fairly treated, much will be said on the contribution it receives from the aesthetical as well as the ethical and spiritual. The seaside ministers may find that the way to stop Sunday tennis and golf is not to sour their young people by legal measures, but to offer them something better.

F. B. N.

[For other Massachusetts news see page 426.]

An Appeal

This month of September, 1905, is the closing month of the fiscal year of the American Missionary Association. This earnest appeal is made to the churches, Sunday schools and other organizations and to individuals, calling attention to the great need and the limited time to meet this need. Fifty-five thousand dollars are necessary to enable the association to meet the obligations due on this fiscal year and not to increase its debt.

The Christian and patriotic work of this association in the support of schools and churches for both races in the South, for Indians in the West, for Chinese and Japanese on the Pacific coast and for the Asiatics and natives in Hawaii and for the people of Porto Rico, has been carried forward during the year with encouraging results. The necessity upon the treasury of the association is very great. We trust that the friends of this important work will respond as promptly and generously as possible to this appeal.

Remittances can be made to H. W. Hubbard, 287 Fourth Avenue, New York; or, if more convenient, to Rev. G. H. Gutterson, District Secretary, 615 Congregational House, Boston; or Rev. W. L. Tenney, D. D., District Secretary, 153 La Salle Street, Chicago.

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[Adv.]

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Monday, Sept. 25, 10.30 A. M. Speaker, Rev. Herbert K. Job; topic, A Minister Naturalist—Wild Wings. Illustrated by stereopticon, with photographs taken from life. Ladies invited.

AMERICAN CIVIC ASSOCIATION, Cleveland, O., Oct. 4-6. NATIONAL CONVENTION OF CONGREGATIONAL WORKERS AMONG THE COLORED PEOPLE, Memphis, Tenn., Oct. 7-11.

AMERICAN MISSIONARY ASSOCIATION, 59th annual meeting, Worcester, Mass., Oct. 17-19.

LAKE MOHONK INDIAN CONFERENCE, Oct. 18-20.

NATIONAL W. C. T. U., Los Angeles, Cal., Oct. 27-Nov. 1.

WOMAN'S BOARD OF MISSIONS, 38th annual meeting, Park Street Church, Boston, Nov. 8, 9.

STATE MEETINGS

Additions and corrections should be sent promptly.

Maine,	Gardiner,	Tuesday,	Sept. 26-28
S. California,	Pasadena,	Tuesday,	Sept. 26-28
Utah,	Park City,	Wednesday,	Sept. 27-28
Idaho,	Pocatello,	Tuesday,	Oct. 3
Wyoming,	Rock Springs,	Tuesday,	Oct. 3
Wisconsin,	Dodgeville,	Tuesday,	Oct. 3-5
Texas,		Tuesday,	Oct. 10-12

Marriages

AULT-ALCOTT—In Nashville, Tenn., Sept. 9, by Rev. James F. Brodie, Mary H., daughter of Rev. W. F. Alcott of Boxford, and Frederick B. Ault of Athens, Ala.

VOORHEES-WARNER—In Salisbury, Ct., Sept. 14, Rev. James Spencer Voorhees and Elizabeth Warner.

Deaths

SEYMOUR—In New York City, Sept. 15, suddenly, Ella Buss, wife of Dr. Charles R. Seymour, associate pastor of Broadway Tabernacle.

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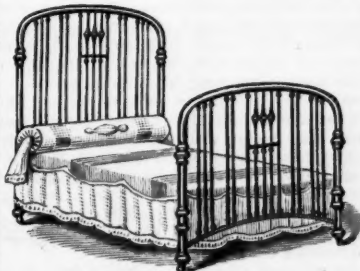
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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

STUDENTS and other young people coming to Boston will be heartily welcomed at the Central Congregational Church, corner of Newbury and Berkeley Streets (near the Institute of Technology). The ministers especially ask information regarding these young people and they will be glad to assist them in any way. One of the ministers may be found at the church daily during September, between 12 and 1.

JOHN HOPKINS DENISON, Pastor.
MARKHAM W. STACKPOLE, Associate.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1853. Object: to improve the moral and social condition of seamen. Sustain chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.
Rev. G. McPHERSON HUNTER, Secretary.
W. HALL ROSES, Treasurer.

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Chief Clerk, \$1,500. Manager, \$3,000. Salesman, \$2,000. Call or write for free list of other positions. Business Opportunity Co., 1 Union Square, New York.

Minister. A successful young pa-tor who has built two flourishing churches would take a new charge. Address "Minister," 38, care *The Congregationalist*, Boston.

Piano and Harmony. (Miss L. A. Maguire, 26 Blagden Street, Boston, resumes lessons after Oct. 1. Special work for young teachers. Evening lessons if desired.

Pipe and Reed Church and Chapel Organs. Several good instruments for sale which we have taken in exchange. Send postal card for list. Estey Organ Company, 120 Boylston Street, Boston, Mass.

Amherst. To let, fine house, one or two tenements, all modern improvements. Very near both colleges. Ten cent trolley to Mt. Holyoke and Smith. Address Mrs. S. A. H., 20 Woodside Avenue, Amherst, Mass.

A Cheerful, musical, refined and adaptable woman would like a position as attendant-companion to a semi-invalid or elderly person. Best of references. Address N. F. S., 51 Green Street, Jamaica Plain, Mass.

For Rent. A furnished house, pleasantly located eight miles from the State House, near steam and electric lines, will be rented for six months from Nov. 1st, on very moderate terms. Address Drawer 5206, Boston, Mass.

Round Trip Tickets Boston to Halifax can be obtained for subscribers of *The Congregationalist* and their families for \$5.00. This does not include state-rooms or meals—just the passage. Address Halifax, care *The Congregationalist*, Boston, Mass.

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All Standard Reference Books and popular books in sets bought and sold. New International Encyclopedia, Century Dictionary, Stoddard's Lectures, Larned's Ready Reference, Modern Eloquence, Hastings Bible Dictionary, International Critical Commentary, etc. Address Book-exchange, 37, care *The Congregationalist*, Boston, Mass.

Along the North Shore

Those who have feared that the old-time glory of New England churches was departing because young people abandoned the farms and went to the city, leaving no one to support the churches, take heart in the reaction setting in. The sons and daughters, having acquired wealth in the city, gradually abandon their city homes and spend a larger part of the year in the country and on the seashore. Each year the season is longer, and the importance of the country church increases proportionately.

Ministers realize that at no time in the year can the church be closed, for with the visitors there is always material for a congregation. Some city churches may well close their doors for a season, but a church in the midst of a summer colony, never. The demands on our ministry—and its rewards—are greater than ever before. As a rule our churches so conduct their affairs as to minister acceptably to the increasing and varied constituency, and some faithful workers from metropolitan churches, by their spirit of helpful appreciation, are the unconscious inspiration to pastor and people alike.

Gloucester, from a group of strong candidates, has chosen Rev. Charles H. Williams, recently the efficient pastor of Wood Memorial Church in Cambridge, as Mr. Hibbard's successor, and North Beverly, which is likely to profit greatly by the incoming thousands of skilled mechanics connected with the United Shoe Machinery Co., with their families, has welcomed recently Rev. W. C. Hodgdon and his bride. Mr. Hodgdon comes from Minnesota and Boston University, and is already favorably known among us as pastor of the Methodist churches in Essex and Hamilton.

Essex, the birthplace of several strong leaders, Drs. Michael Burnham, Washington Choate and D. O. Mears, and still retaining in its membership to an unusual degree the sturdy New England stock, has beautified its house of worship through the efforts of a group of vigorous young people.

Hamilton dedicated Sept. 17 a beautiful memorial window to Mrs. Martha Whipple Dane, the gift of her sons. This window, representing Jesus and the woman at the well, like two others given within two years, is the work of Artist Schreff of Boston and Cyrus Hamlin Farley of Portland. This church has suffered great loss in the death of Judge Daniel E. Safford, a member since 1858, a constant attendant upon all the services, and, up to his death at seventy-nine, a teacher in the Sunday school. Until within a few years town and parish have been almost identical in their interests, the meeting house serving for town hall and all parish purposes. Judge Safford for more than a quarter of a century has presided over the deliberations of town and parish, serving forty years as town treasurer, and a part of the time as school committee. His voice often heard in prayer and praise and testimony, his counsel always freely given, his interest in the whole community always foremost, he was the type of public servant becoming too rare among us.

Several churches in the midst of summer have received substantial additions, those of tender years taking their places with some who have delayed until past the allotted age of man.

Dane Street, Beverly, has maintained gospel services on the Common, and the workers of Seamen's Bethel of Salem have continued their services at the Willows, the local press and all denominations commending and supporting.

Our churches as a whole caught a little of the spirit of the evangelistic movement of last winter, and some of the brethren who have enjoyed a considerable ingathering are to speak at the opening meeting of Salem Association on A Year of Evangelism: the Preparation. J. G. N.

An article by Max J. Kokler in the New York Times of the 10th on the peculiar relations which exist between the United States and officials of the Orthodox Greek Church in Alaska points clearly to infraction of our rule of separation of Church and State, in spirit if not in letter.

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Witte on Roosevelt

M. Witte, in a private letter to a friend in Berlin, says of President Roosevelt:

From a moral standpoint the President of the United States is a statesman of large caliber. Born in a time when politicians are more children of their century than of their history, he owes his high position, which he fills more worthily every day, exclusively to his personal qualities as revealed in actions requiring decision, tact and clear vision. The world recognizes this. When one speaks with President Roosevelt he charms through the elevation of his thoughts and through

that transparent philosophy which permeates his judgment. He has an ideal and strives for higher aims than a commonplace existence presents. In the stubborn struggle of the day men like Mr. Roosevelt have no leisure, for they are soldiers who cannot be relieved from the danger line.

Speaking in French at a banquet in his honor in New York last week, M. Witte said:

Gentlemen, I beg that you will excuse the liberty I take in being the first to speak, but I hope that what I have the intention of presenting to this honorable gathering will fully justify me.

I have the honor to propose a toast to the health of that great man and foremost statesman, President Roosevelt. At the same time it is my pleasure to propose a toast to the peace and prosperity of the great and marvelous American people and their noble traits, which are so splendidly personified in the person of President Roosevelt.

I drink to the prosperity of the great republic and the prosperity of its illustrious President.

That church which serves the kingdom most in the long run serves itself the best.—*Prof. Graham Taylor.*



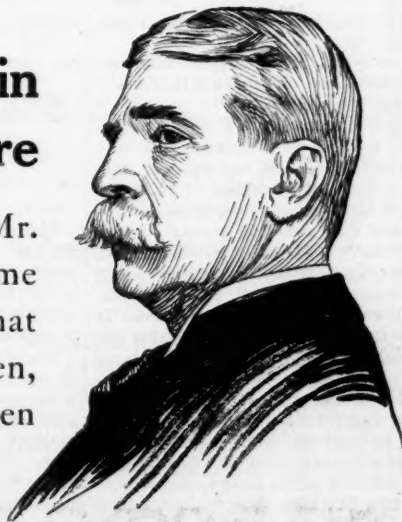
On Monday, October 2 Next

the price of **THE LADIES' HOME JOURNAL** will be raised to \$1.25 per year. Until that date a subscription for one year (but for no longer period) will be accepted at the present price of **One Dollar (\$1.00).**

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A series of powerful stories, in which Mr. Smith fearlessly puts his finger on some of the social dangers of the day that threaten our girls, women and young men, and calls a spade a spade. "I have written without mitts," says Mr. Smith.



The Ladies' Home Journal Enlarged—

improved very materially—new departments—new covers in four colors—it's a new **JOURNAL** this year. Send a dollar *now*—after October 1 we must ask more.

The Curtis Publishing Company, Philadelphia, Pennsylvania

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Oct. 1-7. The Joys of Church Membership. 1 Thess. 5: 5-15; Luke 12: 8.

This subject can appeal only to those who consider themselves Christians, but who still linger without the threshold of church membership. Such are to be found in every congregation, and many a pastor's heart is sad because he cannot induce them to take the final step. What can we in the Church do to persuade them? First of all, show them that our membership in the Church is a source of joy to us, that it is not a bore to attend Sunday worship and the prayer meeting, or bear our due share of the financial and spiritual responsibilities. The college students just now conducting vigorous campaigns to get Freshmen to join the fraternities would not have much success if they did not make it clear that their special society was a source of constant pleasure, profit and pride to them.

A Christian who joins the Church has the satisfaction of having complied with Christ's desire. Evidently Jesus intended to have his followers bound together by some sort of an outward and visible bond. He uses the phrase, "my Church." Nothing perpetuates a man's influence like an institution, and Jesus apparently wanted to have on the earth after he ascended to the Father some organization which should remind the world of him. No doubt he thought of it as a large, inclusive association with but simple tests of membership and one or two popular and suggestive sacraments. If we really want to follow Christ, what good reason have we for failing to comply with his wish that his followers should stand up together, know one another by the touch of the shoulder and be known by the world?

"THERE'S A REASON"

That's All Right, But What Is It.

A lady teacher in South Dakota says:

"I was compelled to give up teaching for nearly four years because of what the physicians called 'nervous dyspepsia.' Nor was I of any use in the household economy. I was in many respects a wreck.

"I had numerous physicians, one after another, and took many different kinds of medicine, but they did me no good.

"Finally, five years ago, I began to use Grape-Nuts food. I grew stronger in a very short time on the new diet, and was soon able to resume and am still teaching. I no longer use drugs of any kind, my dyspepsia has disappeared and I am a hearty woman—thanks to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. There's a reason. Brain work and worry take strength from the stomach and bowels. They become too weak to handle the fried meat, eggs, bacon, coffee and white bread, so, partly digested they decay and cause all sorts of trouble which will become chronic if continued. Then the nerves and brain grow weary, for they are deprived of the rebuilding elements the food must furnish to replace the soft gray filling of nerve centers and brain which is partly used up each day.

Now comes the mission of Grape-Nuts to supply the "Reason." Made in a peculiar and scientific way of the selected parts of Wheat and Barley this famous food contains natural phosphate of potash with albumen which combines with water in the body and makes that gray matter quickly and surely. Then when nerves and brain feel the power of new made and properly made cells, the strength returns to stomach as well as other parts. "There's a reason." Any one can prove it.

See the little book, "The Road to Wellville" in each package.

This sense of fellowship is itself a source of joy. Not all the saints and martyrs, apostles, prophets and confessors of the last nineteen centuries have been church members, but most of the greatest men among them have been. Is it not worth while to have your name linked with that of Polycarp, Augustine, Bernard, Luther, Wesley, Moody and Phillips Brooks? An artist once went to Rome from his country home, and, enraptured by his first vision of the masterpieces in the galleries, he lifted his hands gratefully to heaven and said, "I, too, am a painter!" And though we are but poor understudies of the Christian heroes and heroines of former days, as we gaze upon the purity of their characters we may well exclaim, "I, too, am a member of the same glorious company!"

And beyond this there is a certain institutional feeling of loyalty and pride such as collegemen have in their *alma mater*. That does not debar them from friendly criticism or from appreciation of the worth of other institutions, but it does thrill a man to feel that he is connected with an agency that is not only enriching the lives of its own particular children, but is helping humanity forward.

And the crowning joy arises from the sense of being where one can be used of God. I do not believe that the Church is to be passed over by God in the interest of younger and, from some points of view, more progressive institutions. God will do much through the schools and colleges of the land, through the social settlements and charitable institutions, but he will yet do wonders through the Church of his love as it grows more pliant to his touch, as it rises above its own divisions and animosities, as it seeks with fresh ardor not merely to perpetuate itself as an institution, but to serve the world even at the cost of its own life.

How, in view of all these considerations, can you stay without the threshold, halting Christian? Have you ever really thought the matter through, and prayed over it earnestly? There is every good reason in the world why you, a Christian, should line up with your brethren. Can you mention any counter reason that has any force?

POINTS TO THINK AND TALK ABOUT

If we worked more in the Church, would we not have more joy?

Even if we do not constantly realize this joy, is our duty in the matter at all changed?

Students Welcomed by Boston Churches

BY MARKHAM W. STACKPOLE
Associate Minister Central Church

The editorial note in *The Congregationalist* for Sept. 9, upon The Churches' Representatives in the Colleges, may be supplemented by a word on co-operation between the home pastors and the "student churches" in educational centers.

Every one knows that Boston is a great center of education, but many would be surprised at a complete list of the various schools—of medicine, applied science, business, art, music, elocution and gymnastics—in the Back Bay alone. The attendance also at some of these schools and colleges is larger than many suppose. For example, the new Simmons College enrolled last year more than four hundred young women. A very rough though conservative estimate places the number of students in these Back Bay institutions at more than six thousand. Probably between two and three thousand, at least, come from points distant from Boston and have lodgings in the South End or the Back Bay. In these sections of the city there are six Congregational churches, the Old South, Mt. Vernon and Central in the Back Bay, and in the South End, Union, Berkeley Temple and Shawmut.

Continued on page 429.



THE DEAF ENGINEER of Detroit

HOW HE REGAINED HIS HEARING.

A few years ago there was an electrical engineer in Detroit, Mich., who was so deaf that he could scarcely hear the roaring of his own engines and dynamos.

After an attack of typhoid fever he had noticed his hearing was slightly affected. Years went by with the deafness gradually getting worse in spite of the best treatment and the use of every device for the relief of deafness then known to science, until, as stated above, he had practically lost all sense of hearing.

This engineer was a well-known inventor of mechanical devices and he decided the human ear was nothing more nor less than a piece of mechanism, complicated perhaps, but still just a machine for carrying sound vibrations to the auditory nerve. Then he did just what he would do with one of his own dynamos which was not working right. He experimented in order to find out the best method of repairing or removing the cause of his deafness.

The trouble, as in nearly all cases of deafness, was in the natural ear drum, which was so thickened that it could not catch the vibrations of sounds. The result of the experiments of this clever inventor is the most perfect artificial ear drum the world has ever seen.

Every one who is at all hard of hearing should write to the happy engineer of Detroit. His name is Geo. P. Way and the name of his wonderful invention is "The Way Ear Drum."

These drums

are scientifically constructed from a peculiarly sensitized material molded to fit exactly the opening to the inner ear and are entirely invisible. During the years devoted to perfecting his wonderful invention, Mr. Way made hundreds of drums of different shapes and sizes before he got his present perfect drum. Note in the illustration its peculiar shape—exhaustive experiments have proved that unless an artificial drum has these exact curves the sound waves are not caught as they should be. Note again how the drum is narrowed down to a small tube just where it strikes the natural ear drum. This feature alone is most valuable as it intensifies the sound waves and makes hearing possible even for those who have almost entirely lost all sense of sound.

Remember that these drums are entirely different from any other artificial aid to hearing, and that these features are strongly protected by patents and are found in no other drums except the WAY. If you suffer at all with your hearing write to Mr. Way. He has been deaf himself and knows how you feel. Prominent Detroit business men, after a careful investigation of the merits of Mr. Way's wonderful device, have given strong financial support, and stand behind Mr. Way and his invention. Detroit's best physicians endorse these drums and recommend their use to their patients.

Write a frank statement of how you became deaf, how long your hearing has been defective and how much trouble you have with your ears. Mr. Way will be equally frank with you and will tell you whether or not the Way Ear Drums will help you. Address your letter personally to MR. GEO. P. WAY, 911 Majestic Bldg., Detroit, Mich.



Students Welcomed by Boston Churches

[Continued from page 428.]

The opportunity of these churches in respect to the students is obvious. Some have plans for "temporary membership," that students may have a church home in Boston without severing connection with the home church. Several Sunday schools have student classes. Informal social gatherings, including, in at least one church, a "Social Sunday Evening," are arranged especially with reference to students. They are encouraged also to take active part in various forms of church and social work. In all these efforts to enlist the friendship and help of the students the Unitarian and the Episcopal churches, as well as the Congregational, are having a part.

At the very beginning of the school year the ministers of these churches want to offer a welcome to students, new and old. They desire to meet them personally and are glad to help them. They will especially appreciate, therefore, direct communication from pastors, parents, teachers or friends regarding young people who are coming to Boston for study or for any other purpose.

These churches are not competing to "get hold" of students. They want the students to feel at home in each of them. They want them to choose freely, but to find a church home somewhere. They want to co-operate in fulfilling this great opportunity to impress the friendly influence of the churches upon a company of especially earnest and promising young people from all parts of our country. It is hoped that many who read this will send a line to the minister of one of the churches mentioned, or to some other, about any young person of his acquaintance who is to spend the year in Boston.

Viewpoints

Rev. Dr. J. M. Buckley in the *Christian Advocate* says that the typical Methodist preacher of the first epoch of Methodism in this country represented or stood for "force, warmth, aggressiveness, motion and their sum—irresistibility"; whereas the typical Methodist preacher of the present period "represents all-around efficiency, from preaching to management of boys' clubs, and from church debt-paying to making social calls, everywhere and always."

Zion's Herald (Methodist Episcopal), contemplating what Wesleyans in England and Presbyterians and Congregationalists in this country are doing to bridge the gulf between the Church and wage-earners, asks: "What is the Methodist Episcopal Church doing? Are its leaders asleep? Is it to lose its proper headship in this matter, as it has in the matter of the higher Christian life, by an unworthy bondage to the past and a too tenacious adherence to routine?"

One of the ablest literary reviewers in the country recently described how crying was the need of trenchant literary criticism in this country in dealing with the overwhelming flood of fiction now pouring from commercialized publishers. Lack of courage accounts for the situation in literature as well as in forensic and pulpit disquisition. It is interesting to find in the prospectus of the *Boston Daily Law Journal* the following statements: "We have been amazed to find the range of topics which the members of the bar freely consider in private conversation. We have been equally surprised to find how few of its members care to assume the personal responsibility of presenting their criticism in a public manner."

Keeping House

is twice as easy
when the baking
is trusted to a

Glenwood

"Makes Cooking Easy"

Leading dealers sell them everywhere as the standard range

Purity Correspondence Bureau



Do You Want to help young people who are battling with selfhood and temptation, or contemplating marriage; parents and teachers contending with impurity among children or with other problems of personal purity, or do you desire

- personal purity pledges and leaflets for young men and young women
- help in preparing an address or sermon on Purity
- to help in suppressing exposure and sale of obscene pictures and literature
- a list of doors closed to cigarette users
- a list of most chaste and scientific books on personal and social problems
- to know how to definitely meet the questions of dancing and card playing
- a moral street cleaning of shows, including theaters and billboards

- the opinion of leading physicians as to the effects of chastity
- to give the coming child its divine right to be well born
- "Helps for Mothers" in telling the child about the gateway of birth and gifts of manhood and womanhood
- the "Traveller's Crusade for Purity" (confidential information card for travelers. No minister should fail to carry one)
- to know *One Hundred and Seventeen Ways* that women may *Earn a Living* in the shelter of the home
- the list of "Twenty Questions" for the unconverted used in the Torrey-Alexander evangelistic campaign
- any help for personal or social purity work?

Then write the Purity Correspondence Bureau. Inclose money order for two dollars to cover correspondence and instructions, including the following named personal purity books:

For men only: "A WOMAN'S LOVE AND VIRTUE"

For women only: "A READING COURSE ON AVOIDED SUBJECTS"

For married men and women: "MARITAL PURITY, A PLEA FOR PURITY IN THE MARRIAGE RELATION"

Of this book the Rev. Joseph Flint, President American Purity League, writes:

"It is thoroughly scientific in every statement, while sensible and persuasive in diction. Thousands of otherwise good people would greatly profit by its perusal."

All communications confidential.

Address PURITY CORRESPONDENCE BUREAU, WHITE CROSS HEADQUARTERS,
28 New York Avenue, Brooklyn, N. Y.



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Don't cover your barn with a mortgage. Use
Paroid Roofing

the unexcelled permanent roofing for buildings of all kinds. Economical, durable and easy to apply. Any one can put it on and it stays where you put it. Complete roofing kit with each roll. Our book, "Building Economy," tells all about inexpensive buildings. It's free to you.

F. W. BIRD & SON, Makers East Walpole, Mass.

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

MENEELY & CO. BELLS
CHIMES and
WATERVLIET, WEST TROY, N. Y.
The Oldest, Best Equipped Bell Foundry in America.
Only Finest, Most Musically Toned Bells Made.

Every Church that is not using our
INDIVIDUAL COMMUNION SERVICE
will be interested in our SPECIAL OFFER. The THOMAS system is used all over the world, and is superior to all others. Write at once for OFFER. Address, Thomas Communion Service Co., Box 333, Lima, Ohio.

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CARPETS**

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CARPETS AND UPHOLSTERY.
WASHINGTON ST. OPP. BOSTON ST. BOSTON.

Church and Ministerial Record

Calls

BAIRD, LUCIUS O., Ottawa, Ill., to St. Mary's Ave. Ch., Omaha, Neb.
 CAMPBELL, JAS. M., Lombard, Ill., to Sierra Madre, Cal. Accepts.
 CAPSHAW, BENJ. C., Mannsville, N. Y., to Canton Ch., Baltimore, Md.
 DONALDSON, ISAIAH, Corpus Christi, Tex., to Plymouth Ch., Dallas. Accepts.
 HARRALD, J. VALDEMAR, Swedish Ch., S. Manchester, Ct., to Scandia, Pa. Accepts.
 HARRIS, HENRY, Waveland Ave. Ch., Chicago, Ill., to Union Ch., Moline. Accepts.
 KELLOGG, ROYAL J., Mantorville, Minn., to Dickinson, N. D.
 MORREY, LEWIS W., Gorham, N. H., to Derby, Vt. Accepts.
 ORENHAUS, HERMAN, Hope Ch., Superior, Wis., to associate professorship in German Inst., Chicago Sem., Chicago. Accepts.
 PARKER, CHAS. O., Westport, Mass., to Berlin Accepts.
 PAYNE, W. N., to Sauk Rapids and Cable, Minn. Accepts.
 SHAEFFER, GRANT L., West End Ch., Bridgeport, Ct., to Barton Landing, Vt.
 SNYDER, OWEN M., N. Bloomfield and Mesopotamia, O., to Greenwich. Accepts.
 STEELE, C. N., Oberlin Sem., to Sentinel, Butte, Beach and Wilbax, Mont.
 UFSHAW, WM. L., Hydro, Okl., to St. John's, Ore. Accepts, and is at work.
 WASHBURN, FRANCIS M., Blaine, Wn., to Lodi, Cal. Accepts, and is at work.
 WASHINGTON, ALONZO G., Appleton, Minn., to Burtrum and Gray Eagle, Minn.
 WILLIAMS, HORACE B., Chicago Sem., to New England Ch., Chicago. Accepts, and begins work Nov. 1.
 WOODRUFF, W. L., to Plymouth Ch., Fargo, N. D., and Kragness, Minn. Accepts.

Ordinations and Installations

FORTE, GILBERT L., o. S. Britain, Ct., Sept. 6. Simon, Rev. John Hutchins; other parts, Rev. Messrs. S. F. Blomfield, H. D. Williams and J. L. R. Wyckoff.

Resignations

BARKER, OTIS W., Newtown, Ct., after 11 years' service.
 BONARD, WESLEY R., Lebanon, Mo.
 CAMPBELL, JAS. M., Lombard, Ill., after more than 10 years' service.
 CAPSHAW, BENJ. P., Mannsville, N. Y.
 CRAWFORD, WM., Mazomanie, Wis., after five years' service.
 JORDAN, ALBERT H., Mason City, Io., ill health making a warmer climate desirable.
 McDONALD, ALEX. P., Seal Harbor and Otter Creek, Me., after five years' service.
 MORSE, HENRY H., First Ch., Milford, Ct., to take effect Jan. 1, 1906, after 15 years' service.
 ORENHAUS, HERMAN, Hope Ch., Superior, Wis.
 PRIOR, ARTHUR E., Unionville, O.
 SCHEKMERHORN, L. V., Glencoe, Minn.
 SNYDER, OWEN M., N. Bloomfield and Mesopotamia, O.

Stated Supplies

COATS, MARTIN D., Park, Okl., preaches one Sunday each month at Altona.
 LINDSAY, ROBT S., Geneva, O., at Unionville.
 START, H. A., Portland, Ore., at Clackamas and Park Place.

Personals

BAILEY, GURDON F., who has just completed 10 years of service at Westbrook, Ct., was presented by his summer parishioners on Quotonsset Beach with a sum of money equal to 10 per cent. of his salary.

Churches Organized

MONROE, WN.—Fifteen members.

Bequests

EXETER, N. H. By will of the late Hon. Nathaniel Gordon, a deacon in Phillips Ch., and prominent in the public life of Exeter, the A. B. C. F. M., Gordon Academy at Salt Lake and Gordon Theological Seminary receive annuities of \$100 each, and the last two will share equally in the distribution of his large property at the death of the last survivor of his four children.

Dedications

TRAVERSE CITY, MICH., First, Rev. Demas Cochlin, pastor 16 years. \$25,000 edifice, Aug. 20, with sermon by Rev. W. G. Puddefoot and recital on new Estey organ by Arthur DePew of Detroit. Pulpit the handiwork of S. E. Wait, clerk of the church over 33 years. Former house made into ideal Sunday school room, separated from new part only by curtain and having kindergarten room in rear, with Mayflower Clubroom in basement.

Closing Pastorates

CRAWFORD, Dr. WM. The resignation at Mazomanie, Wis., of this able and faithful minister on account of serious trouble with his eyes is a matter of regret to the entire state in which for years

he has been prominent and successful. He has been in the ministry 45 years. A graduate of Amherst in 1857 and of Andover Seminary, he has preached in Massachusetts, Connecticut, Colorado, Minnesota and Wisconsin. He organized the first two Congregational churches in Colorado and continued there till 1869, when he accepted a call to Green Bay, Wis., remaining 11 years. During this time he made journeys to Europe and the Orient. In 1882 he became pastor at Sparta, Wis., which he served nearly 18 years. In 1900 he went to Mazomanie, which he will continue to make his home.

Material Gain

HARTFORD, CT., Park, Rev. W. W. Ranney. Interior redecorated in old gold and white, organ now operated by electricity, and building warmed by direct and indirect system. Services resumed Sept. 10.

LEAVENWORTH, WN., Rev. W. S. Bixby. New edifice dedicated, free of debt, in this growing town. UTICA, N. Y., Plymouth, Rev. A. V. Bliss. Corner stone of new building laid Sept. 12, with address by Dr. T. E. Busfield.

Notes of Progress

EVERETT, WN.—Fine, centrally located lots secured and \$12,000 building in process of erection. Fifty new members received since the coming of Rev. J. R. Knodell last February. Spiritual atmosphere becoming more earnest and aggressive.
 NEW HAVEN, CT., Westville, Rev. F. L. Davis, during past year has cleared its debt, advanced its pastor's salary \$100 and just received a parsonage lot from one of the congregation.

NEW UNDERWEAR IDEA.

People May Now Wear Dollar Garments for Fifty Cents.

The readiness of the people of the United States to welcome a new idea has found fresh illustration in the reception accorded the new style of underwear which is having such an unusual sale. It is called Vellastic Utica Ribbed Fleece Underwear.

This underwear has the peculiarity that its name implies, combining an elastic rib on one side with a soft fleece on the other. The fleece absorbs the heat, while the rib, yielding to every motion, allows it to escape slowly, thus affording protection against chills and colds.

Men who appreciate the comfort and advantages of snug, close-fitting underwear, prefer the Vellastic Utica Ribbed Fleece to any other make. Prices are as follows: Men's and women's garments, 50c. each; children's sizes in union suits at 50c. or in two piece suits at 25c. a garment.

The trade mark, Vellastic Utica Ribbed Fleece, is sewed on every garment. If your dealer does not have it write us, giving us his name. Booklet and sample of fabric free.



Utica Knitting Company, Utica, New York.



For the Little Ones

To Keep Their Digestion Perfect
Nothing is so Safe and Pleasant
as Stuart's Dyspepsia Tablets

Thousands of men and women have found Stuart's Dyspepsia Tablets the safest and most reliable preparation for any form of indigestion or stomach trouble.

Thousands of people who are not sick, but are well and wish to keep well, take Stuart's Tablets after every meal to insure perfect digestion and avoid trouble.

But it is not generally known that the Tablets are just as good and wholesome for little folks as for their elders.

Little children who are pale, thin and have no appetite, or do not grow or thrive, should use the Tablets after eating and will derive great benefit from them.

Mrs. G. A. Crottsley, 538 Washington St., Hoboken, New Jersey, writes: "Stuart's Dyspepsia Tablets just fill the bill for children as well as for older folks. I've had the best of luck with them. My three-year-old girl takes them as readily as candy. I have only to say 'Tablets' and she drops everything else and runs for them."

A Buffalo mother, a short time ago, who despaired of the life of her babe, was so delighted with the results from giving the child these Tablets that she went before the notary public of Erie Co., N. Y., and made the following affidavit:

Gentlemen: Stuart's Dyspepsia Tablets

were recommended to me for my two-months-old baby, which was sick and puny and the doctor said was suffering from indigestion. I took the child to the hospital, but there found no relief. A friend mentioned the Stuart Tablets and I procured a box from my druggist and used only the large sweet lozenges in the box and was delighted to find they were just the thing for my baby. I feel justified in saying that Stuart's Dyspepsia Tablets saved my child's life.

MRS. W. T. DETHLOPE.

Subscribed and sworn to before me this 12th day of April, 1897.

HENRY KARIS,

Notary Public in and for Erie Co., N. Y.

For babies, no matter how young or delicate, the tablets will accomplish wonders in increasing flesh, appetite and growth. Use only the large sweet tablets in every box. Full-sized boxes are sold by all druggists for 50 cents, and no parent should neglect the use of this safe remedy for all stomach and bowel troubles if the child is ailing in any way regarding its food or assimilation.

Stuart's Dyspepsia Tablets have been known for years as the best preparation for all stomach troubles whether in adults or infants.

DIAMONDS \$1,000,000.00

stock of our own importations, set in rings, brooches, pendants, necklaces, studs, scarf-pins, etc., at lowest prices, from \$10.00 to \$100,000.00. Catalogue sent free. Goods sent on approval. Address: MERMOD, JACCARD & KING, 401 B'way, St. Louis—400 5th Ave., New York.

The Midweek Meeting

"For where two or three are gathered together in my name, there am I in the midst of them."

(Topic for Sept. 24-30.)

Salvation Forbidding Worry. Matt. 6: 19-34.

How worry hinders work. Borrowing trouble. The restfulness of faith.

Because they have faith in God for the future, the believers in Christ are able to live one day at a time. The reality of trust proves the illusion of anxiety. Other teachers have based their warnings against anxiety upon its uselessness or its unmanliness; Christ bases his call to restful faith squarely upon the loving fatherhood of God. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." If God is our Father and if our Father cares, worry is not only useless but unfilial. Regard for God, as well as self, forbids anxiety.

The doctors have much to tell us of the unfavorable effect of worry on health. It is a kind of slow fever which saps the vital energies and leaves us open to the attacks of other diseases. The good physician tries to secure first of all his patient's will to live, and counts it worth more than his drugs. Anxiety clouds the vision and muddles the brains. Serenity is health and power, and since our faith brings serenity our faith is health and power. Let a man come to his day's work with a grave home worry and it will either spoil that work or tax him tenfold in effort to keep it up to its high point of efficiency. Let him commit that anxiety in confident trust to God before he comes and the strain will be relaxed and the mind left free. And let us not forget that God is working where we cannot work. The lapse of time may tend to healing or to clearing away difficulties which are now so threatening. We may be compelled to turn aside, but God is always present in events.

HONEST PHYSICIAN

Works with Himself First.

It is a mistake to assume that physicians are always skeptical as to the curative properties of anything else than drugs.

Indeed, the best doctors are those who seek to heal with as little use of drugs as possible and by the use of correct food and drink. A physician writes from California to tell how he made a well man of himself with Nature's remedy:

"Before I came from Europe, where I was born," he says, "it was my custom to take coffee with milk (*café au lait*) with my morning meal, a small cup (*café noir*) after my dinner and two or three additional small cups at my club during the evening.

"In time, nervous symptoms developed, with pains in the cardiac region, and accompanied by great depression of spirits, despondency—in brief, 'the blues!' I at first tried medicines, but got no relief, and at last realized that all my troubles were caused by coffee. I thereupon quit its use forthwith, substituting English Breakfast Tea.

"The tea seemed to help me at first, but in time the old distressing symptoms returned, and I quit it also, and tried to use milk for my table beverage. This I was compelled, however, to abandon speedily, for while it relieved the nervousness somewhat, it brought on constipation. Then, by a happy inspiration, I was led to try the Postum Food Coffee. This was some months ago, and I still use it. I am no longer nervous, nor do I suffer from the pains about the heart, while my 'blues' have left me and life is bright to me once more. I know that leaving off coffee and using Postum healed me, and I make it a rule to advise my patients to use it." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Men borrow for business ends. If they are self-indulgent and reckless they may borrow for pleasure. But even Christians have been known to borrow trouble from the unknown days to come. Many of us have suffered quite as much from anxieties about troubles that never came as about those which we are appointed to carry. This is, of course, a special temptation of our more nervous and wearied hours, when strength is relaxed and energy of will and thought are at low ebb. As such we ought to deal with it. There are times when we must say to ourselves that we have no right to think about the future, no right to plan or decide—much less to borrow trouble. These are the times to think of God and his love, of the bright side of life and of the promise of God's care. For borrowing trouble in times of broken strength is an enfeebling of the will and an abandonment of faith in the Heavenly Father's care.

Jesus argues from God's care of flowers and birds to his love for his own children. He does not say that lilies never wither and sparrows never die, but that God, who has used infinite skill in their making, cares for them. That is the secret of endurance, the light that guides us through the ways of trouble, the lamp set in the door of death. If God cares and we are his in life and death, all things must work together for our good.

How restful, then, is faith which looks to such a Father and is assured of such a love. This is the peace Christ left with his disciples which the world cannot give them and which it cannot take away. It is not always rest from trouble. Better than that for this rough world of encounters and endurance, it is rest in trouble. Christ shares the yoke with us and we find rest in partnership of work and fate with him.

Christian News from Everywhere

Presbyteries of the United Presbyterian Church are to vote this year on the following overture: "Shall female members of the Church be eligible to the office of deacon?"

Los von Rom in Austria continues. The Evangelical Consistory Council has just published statistics showing that the net gain of the Protestant Church during the past six years has been 24,238.

St. Stephen's Protestant Episcopal Church, Philadelphia, formerly ministered to by Rev. Dr. S. D. McConnell and Elwood Worcester, has called Rev. Dr. Carl E. Grammer of Norfolk, Va., one of the ablest of the younger men of the Broad Church party.

Rev. C. E. Wilson of Serampore, India, a prominent Baptist missionary, informs the *British Weekly* that missionaries in India view with much misgiving the possibility of a more powerful military rule in India, such as Lord Kitchener apparently stands for and has induced the British Ministry to grant, against the advice of the retiring viceroy, Lord Curzon.

The pastoral address of the Wesleyan Conference of England, just issued, urges on Wesleyans serious participation in Parliamentary, municipal and village politics; the church is reminded that its duty is to aid the masses of men, and it must have regard to their physical as well as spiritual betterment. The inequalities of the social system must be redressed by patient, impartial and unselfish labors of men endowed with the spirit of Jesus.

Massachusetts' Supreme Court decrees that the Institute of Technology, Boston, may not proceed with building on land in the heart of the city which it holds, nor profit by its sale. This will affect materially the scheme of a merger with Harvard and may settle the issue of maintenance of the present status, in which a large majority of the alumni and the faculty believe.

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